



شرح
العقيدة الواسطية

Sharh Al-Aqeedat-il-Wasitiyah

Text on
the Fundamental Beliefs of Islam and
Rejection of False Concepts of its Opponents

Written by:

شيخ الإسلام ابن تيمية رحمه الله

Sheikh ul-Islam Ibn Taimiyah

commentary by:

Dr. Muhammad Khalil Harras



Dar-us-Salam Publications

Riyadh-Saudi Arabia

© Dar-us-Salam Publications, 1996 / 1416ھ

ALL RIGHTS RESERVED جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without written permission of the publisher.

First Edition الطبعة الأولى

Supervised by:

ABDUL MALIK MUJAHID



Published by:

Dar-us-Salam Publications دار السلام للنشر
P.O. Box 22743, Riyadh 11416 ص.ب. ٢٢٧٤٣ - الرياض ١١٤١٦
Tel: 4033962 Fax: 4021659 ت: ٤٠٣٣٩٦٢ فاكس ٤٠٢١٦٥٩
Kingdom of Saudi Arabia المملكة العربية السعودية

Branches in other Countries:

Dar-us-Salam Publications	Dar-us-Salam Publications
P.O. Box: 737651, Corona	10107, Westview 308
Elmhurst Queen	Houston, Tx 77043, USA
NY11373, USA	Tel: (713) 935-9206
Tel: (718) 699-5366	Fax: (713) 722-0431
Dar-us-Salam Publications	Dar-us-Salam Publications
50, Lower Mall Road	Rahman Market
Near M.A.O. College	Ghazni Street, Urdu Bazar
Lahore, Pakistan	Lahore, Pakistan.
Tel & Fax: (042) 7354072	Tel: (042) 7120054

شَرْحُ الْحَقِيقَةِ الْوَسِيطِيَّةِ

Sharh Al-Aqeedat-il-Wasitiyah

**Text on
the Fundamental Beliefs of Islam
and Rejection of False Concepts
of its Opponents**

written by:

شيخ الاسلام ابن تيمية رحمه الله

Sheikh-ul-Islam Ibn Taimiyah

Commentary by:

Dr. Muhammad Khalil Harras

Translated by:

Muhammad Rafiq Khan

Translation revised by:

Hafiz Muhammad Tahir

Abdul-Qadir Abdul Khaaliq



دار السلام للنشر

3

Dar-us-Salam Publications

Riyadh-Saudi Arabia



CONTENTS

1. Publishers Note	7
2. Sheikh-ul-Islam Imam Ibn Taimiyah -- a brief biography ...	9
3. A brief biography of Dr. Muhammad Khalil Harras	17
4. Meaning of <i>Bismillah</i>	19
5. Description of <i>Hamd</i> and <i>Madh</i>	21
6. Meaning of <i>Shahâdah</i>	24
7. Introduction of the Saved Sect and its Faith	27
8. The six pillars of Faith	28
9. Meaning of <i>Tahreef</i> , <i>Ta'teel</i> and <i>Tamtheel</i>	32
10. Allâh could not be measured with His creatures	35
11. Affirmation and negation of the Attributes with which Allâh glorified Himself or by His Messenger (صلى الله عليه وسلم)	39
12. Description of the Attributes of Allâh	44
13. The Greatest Verse of the Qur'ân	48
14. Some Attributes of Allâh and their meanings	52
15. Allâh's Knowledge encompasses all things	55
16. Affirmation of Hearing, Seeing and Intention for Allâh	60
17. The Attributes of Love and Justice	64
18. The Attributes of Mercy, Pleasure, Wrath, Curse, Coming etc. ..	69
19. Affirmation of the Face, the Eyes and the Hands for Allâh ..	76
20. Verses of Qur'ân about Hearing and Seeing	82
21. Attributes of Allâh regarding grip, planning, devising and pardoning etc.	85
22. Attributes of Negation	92
23. Affirmation of <i>Istawa</i> for Allâh	101
24. Affirmation of the Companionship of Allâh and the meaning of Whisper	108
25. Affirmation of Speech for Allâh (عز وجل)	111
26. The believers will have the vision of Allâh in the Hereafter.	119
27. Some General Remarks about the Verses on Attributes	122
28. Description of the Attributes of Allâh from <i>Sunnah</i>	126
29. Affirmation of the Foot and the Step for Allâh (عز وجل)	135
30. Some Names and Attributes of Allâh approved from <i>Sunnah</i> .	141

31.	<i>Ahlus Sunnah wal Jama'ah</i> are moderate among all sects of <i>Ummah</i>	144
32.	Rising of Allâh over the Throne, does not negate His having being with creatures	155
33.	To have faith in the Attributes which Allâh qualified for Himself	158
34.	To have faith in that which has been stated by the Prophet صلى الله عليه وسلم and will take place after death	163
35.	Description of the Day of Resurrection and what will happen there	166
36.	Description of <i>Haud</i> , <i>Siraat</i> , Intercessions etc.....	172
37.	Belief in <i>Qadar</i> (Divine Decree).....	180
38.	Definition of <i>Iman</i> (Faith) and its conditions.....	190
39.	The views of <i>Ahlus Sunnah</i> towards the <i>Sahaba</i> (Companions of the Prophet صلى الله عليه وسلم).....	196
40.	<i>Ahlus Sunnah</i> love the members of the family of the Prophet صلى الله عليه وسلم	203
41.	<i>Sahaba</i> are the best ones of this <i>Ummah</i>	208
42.	<i>Ahlus Sunnah</i> believe in <i>Karamat</i> of <i>Auliya</i>	211
43.	<i>Ahlus Sunnah</i> follow the <i>Sunnah</i> of the Prophet صلى الله عليه وسلم	214
44.	<i>Ahlus-Sunnah</i> follow the basic principles of <i>Shari'ah</i>	217

Publishers Note

Among the very few, whom the world has ever produced as a man of high calibre, status and quality, Sheikh-ul-Islam Ibn Taimiyah was one of them. His exalted personality and dignified status as an Islamic scholar is beyond any introduction. Many great scholars of our times appear to be his gleaners in knowledge. He has contributed a lot to almost all branches and faculties of Islamic learning.

His thoughts, views and judgements have widely affected the different aspects of Islamic life.

Sheikh-ul-Islam had a firm grasp over the concepts and beliefs of different Islamic sects as well as of Christianity. In his works, he has taken a serious notice of all these beliefs and purged out of these the correct and perfect Faith and teachings of Islam.

Sheikh-ul-Islam's book *Al-Aqeedat Al-Wasitiyah* deals with the perfect and undefiled Islamic Faith and Creed of the *As-Salaf-As-Salih* (Pious Predecessors) particularly in regards to Allāh's Names and Attributes, with solid arguments in brief words and terminologies.

The book is highly appreciated by the scholars for its brevity as well as comprehensiveness; and for its contents produced perfectly in line with the Qur'ān and *Sunnah* in an appealing and manifest manner.

Various expositions of this book have come into existence but the one by Allamah Khalil Harras stands out of them. He has explained it in a concise and beautiful way along with the clear explanation of the words and their import. Commenting on the book, Sheikh Abdur-Razzaq Afifi states: Out of the several explanations of *Al-Aqeedah Al-Wasitiyah*, this one is the most exquisite in style, clear-cut in interpretation and comprehensive in composition.

Dar-us-Salam Publications has been publishing the Qur'ān, *Ahadith*, their expositions and other Islamic literature in Arabic, English and different other languages in line with its determination to communicate the Islamic world with pure and perfect Islamic Faith,

and acquaint it with the teachings of the Qur'ân and *Sunnah*.

Its main objective is to transmit the correct and beneficent rulings of the pure religion contained in the Qur'ân and *Ahadith* to the learned as well as commoners.

Under this programme we are enjoying an extreme pleasure to produce this precious work into English with lucid and eloquent translation.

The book got rendered into English earlier by the Islamic research Dept of Jamia Salafia, Banaras (India). But the translation contained some shortcomings and many other defects..

We acknowledge our deeply heartfelt gratitude to the authorities of Jamia Salafia Banaras and especially, Dr. Muqtada Hassan Azhari, who have given us leave to reproduce the expurgated edition of the book with additions, alterations and transposition as realised essential to bring the book to the standard of scholarship after its thorough investigation and research.

It would not be out of place to mention here that our research committee has devoted more or less ten months to bring out the book up to the mark. We feel pleasure in expressing our heartfelt thanks to the brothers of the committee who have exerted their best endeavours to present the book in high esteem of the readers, especially Muhammad Tahir As-Salafi who is an authentic scholar and an authority over the Islamic Faith. The publication of this edition of the book owes to his sincere efforts, hard labour and sacrifices of his invaluable time.

We pray to Allâh to bless them with the best ability in the faculty of research and scholarship.

Abdul Malik Mujahid

General Manager

Dar-us-Salam Publications

SHEIKH-UL-ISLAM IMAM IBN TAIMIYAH — A BRIEF BIOGRAPHY

Imam Ibn Taimiyyah's full name is Taqî ud-Dîn Ahmad bin 'Abdul-Halîm. He was born in Harran on 22 January, 1263 AD (10 Rabi' Al-Awwal, 661 AH). His family had long been renowned for its learning. His father 'Abdul-Halim, uncle Fakhr ud-Din and grandfather Majd ud-Din were great scholars of Hanbalite school of jurisprudence and the authors of many books. His family members were forced to leave their native place in 1269 AD before the approach of the Mongols and to take refuge in Damascus. At that time, Ibn Taimiyah was seven years old. His father 'Abdul-Halim was appointed as Professor and Head of the Sukkariyah Madrasah. Endowed with a penetrating intellect and a wonderful memory, Ibn Taimiyah studied, at an early stage, all the disciplines of jurisprudences, *Ahadith* of the Prophet صلى الله عليه وسلم, commentaries of the Qur'ân, mathematics and philosophy, and in each he was far ahead of his contemporaries. Among his teachers, was Shams ud-Din Al-Maqdisi, first Hanbali Chief Justice of Syria following the reform of the judiciary by Baibars. The number of Ibn Taimiyah's teachers exceeds two hundred. Ibn Taimiyah was barely seventeen, when Qadi Al-Maqdisi authorized him to issue *Fatwa* (legal verdict). Qadi remembered with pride that it was he who had first permitted an intelligent and learned man like Ibn Taimiyah to give *Fatwa*. At the same age, he started delivering lectures. When he was thirty, he was offered the office of Chief Justice, but refused, as he could not persuade himself to follow the limitations imposed by the authorities.

Imam Ibn Taimiyah's education was essentially that of a Hanbali theologian and jurisconsult. But to his knowledge of early and classical Hanbalism, he added not only that of the other schools of jurisprudence but also that of heresiographical literature, in particular of philosophy and Sufism. He had an extensive knowledge of Qur'ân, *Sunnah*, Greek philosophy, Islamic history,

and religious books of others, as is evident from the variety of the books he wrote. Though he preferred the Hanbali school of jurisprudence, he was never biased in favour of it. In his writings, he frequently quoted the opinions of all four of the well-known schools of jurisprudence, even others. In a number of matters, he himself held opinions different from those of the four schools. In fact, he was an original thinker (*Mujtahid*) who merely drew upon the wisdom of the four established schools.

In all his reformatory efforts, Ibn Taimiyah accepted the Qur'ân and the *Sunnah* (traditions of the Prophet ﷺ) as the basic criteria. In matters where there was no clear guidance from the Qur'ân and the *Sunnah*, he never hesitated to venture into rational thought and took the path of *Ijtihad* or creative originality and initiative.

The thirteenth and fourteenth centuries AD have a distinguished place in Islamic history. Ibn Al-Atheer described the political and military conditions prevailing in the Muslim world during Ibn Taimiyah's lifetime in the following words:

"Islam and Muslims had during that period been afflicted by such disasters that no other nation had experienced. One such affliction was the invasion by the Tatar. They came from the east and inflicted overwhelming damages. Another was the onset of the Frankish people (the Crusaders) from the West to Mesopotamia and Egypt, they occupied its ports, and nearly subjected all of Egypt to their rule, had it not been from Allah's Mercy and victory over them. But another affliction was that the Muslims themselves had been divided, and their swords lifted up against their fellows.

"In addition to such horrid conditions facing the Muslims on the political and military front, Islam as practiced and preached by Prophet Muhammad ﷺ and *As-Salaf As-Salih* (the righteous predecessors) was being seriously challenged by various deviant sects. The *Sufi* movement

which was spearheaded by the teachings of Al-Ghazali had won over many converts and was exercising a firm hold on the intellect and patterns of thought of many people. Along with this *Al-Ash'ari* system of creed had been widely accepted by the majority of the scholars of Ibn Taimiyah's day. *Al-Ash'ari* system of doctrine was a mixture of the *Salafi* methodology which is based on revelation centered theology and the *Mu'tazilah* methodology which is based on a rationalist thought system. *Taqleed* was practiced widely. Even though information on the *Deen*, *Fiqh*, *Ahadith*, etc., was abundantly available, only a handful of scholars and ordinary people took up the task of investigating the sources of the knowledge and its vehicle. Most people blindly accepted the teaching of their *Sheikh* or *Imam* without questioning or investigating the sources from where the knowledge had come."

Imam Ibn Taimiyah's struggles and persecutions

Ibn Taimiyah's life was not confined to the world of books and words. Whenever circumstances demanded, he took part in political and public affairs too, distinguishing himself not only through his writings and speeches but also with the sword as a brave warrior.

Participation in *Jihad*

In 1300, the Mongols under their king Ghazan, invaded Syria and defeated the Sultan's army. Ibn Taimiyah, by this time well-known, flung himself into the stream of affairs, while the religious divines and saints were leaving Damascus to take refuge in Egypt. When the Mongol threat arose for a second time, Ibn Taimiyah exhorted people to *Jihad* and encouraged them to confront the Mongols boldly. He toured the cities, called the people to a holy war and fired them with zeal. After a pitched battle at Shaqhab in which Ibn Taimiyah fought bravely, the Syrian-Egyptian army won a glorious victory that turned the tide against the Mongols. This victory, which was to a great extent due to Ibn Taimiyah's efforts and

commitment, stopped the Mongols advance.

Apart from the battle of Shaqhab, he took part in some other expeditions with the Mamluk authorities, and also undertook a few expeditions without them.

Opposition of rival Ulama

Because of his brilliant performance on the battlefield and his radical thinking, Ibn Taimiyah's fame spread throughout the realm, and he became a highly distinguished celebrity. This made a number of jurists jealous. Ibn Kathir has pointed out this fact, saying that: 'A group of jurisprudents were jealous of Ibn Taimiyah, as the people paid heed to him. To enjoin good and forbid evil was his vocation, and because of this he became very popular among the people. His followers were countless. His religious zeal, learning and actions made them jealous of him! For the complaint of rival Ulama, he was imprisoned several times.

His last imprisonment began on 13 July, 1326 and lasted until his death. His opponents dug up an old *Fatwa*, related to tomb visits, given by him some seventeen years before, which could be provocatively interpreted. In his treatise on the subject (*Risalah Ziyarah Al-Qubur*) Ibn Taimiyah had questioned the legality of visiting tombs, even the tomb of the Prophet (ﷺ). His opponents distorted the sense and context of this *Fatwa* to make it objectionable in the eyes of the public and the Sultan. A great dispute arose and Ibn Taimiyah was imprisoned in the citadel of Damascus along with some of his pupils including Ibn Al-Qaiyim.

While in prison, Ibn Taimiyah spent all his time teaching and writing. Many of his works were produced in this period. In 1328, he was deprived of all means of writing, his pen and papers were taken away.

But this did not stop him from writing; he wrote many letters and booklets with coal. He never complained to anybody about his persecution. Only when all reading and writing materials were taken away from him, did he say: 'Now they really have put me into

prison.' He breathed his last on 26 September, 1328 (20 Dhu-Qa'dah 728 AH) having endured harsh conditions for five months. The whole country mourned. Schools, shops, hotels and markets were closed to mark his death. His burial was attended by the great numbers of Damascans; eyewitnesses confirm that, excepting some invalids, all turned out for his funeral prayer, both those who had been for him and those against. This is a clear testimony of his place among the people, of their appreciation of his sacrifices for public purposes and just cause. Including the two years and three months of his last imprisonment, Ibn Taimiyah spent about five years in different prisons.

A great reformer

In the Islamic perspective, 'reform' is understood quite differently than in Christian terminology. In Islam, 'reform' means purification of the original Islamic teachings, and the removal of un-Islamic new practices (*Bid'at*) and misconceptions. In this sense of the word, Ibn Taimiyah was a great reformer.

The main aspects of his reforms

The most important elements of Ibn Taimiyah's reforms were: (a) to bring about a revolution against un-Islamic practices (*Bid'at*) that had crept into Islam and to emphasize the concept of *Tauhid* with all its implications; (b) a return to the fundamental priorities of Islam and its original spirit, instead of disputing over secondary and nonfundamental problems.

Attack on philosophy and logic

Another target of Ibn Taimiyah's criticism was Greek philosophy and logic. He knew that unless the crippling falsehood of Greek philosophy was removed, the people would not be able to grasp the Divine truth of Islam. He studied critically all the great Muslim philosophers and their works in this regard, and then he opposed it extremely.

Rejection of *Sufism* and deniers of *Sifat*

He abhorred the *Sufi* ideas of pantheism, gnosticism, and deterministic view of total religious resignation. According to him the implication of these ideas upon the Muslim community were devastating, because they led to political apathy, religious misconceptions, and withdrawal from an active community life. A major portion of his intellectual energies was spent refuting the doctrine of the *Sufis*.

The *Shi'ah* were also subjected to harsh criticism by Ibn Taimiyah because of the many flaws in their doctrines and beliefs. He strongly denounced their falsification of the historical facts and forging of the *Sunnah* to support their own political views.

Ibn Taimiyah also attacked *Al-Jahmiyah* and *Al-Jabariyah* — the determinists — who denied the human being's responsibility for any of his actions. He also denounced *Al-Mu'tazilah* and *Al-Qadariyah* — the rationalists — who held human free will as the basis of human action. He also did doctrinal battle with the followers of Abul-Hasan Al-Ash'ari on various issues including determinism/free will, the Names and Attributes of Allah عزوجل, and other issues of the Islamic creed.

As a result of his confrontation with the *Sufis* and the scholasticists, he made many enemies among them. Many of their leaders who exercised political clout used it against him, and as a result, he was once exiled in Alexandria and imprisoned on three different occasions.

Ibn Taimiyah gave himself relentlessly to pointing the way to the knowledge which, in his own words, means: "The Prophet (ﷺ) has shown the fundamentals and applications of religion, its intent as well as its expression, its (intellectual) knowledge and its action. This fact is the foundation of all fundamental knowledge and belief; and he who most adheres to this foundation is most worthy of the truth — both, to know it and to do it."

Method of teaching

Ibn Taimiyah's method of teaching was both elegant and striking, replete with authentic references, strengthened with rational arguments, and evidence from the *Ahadith*. For a lecture on any subject, he would refer to verses of the Qur'ân and discuss their meanings with cross references from the Qur'ân. He would also note evidence from *Ahadith* of the Prophet (ﷺ) and check their authenticity. He would then expound the relevant opinions of the four schools of jurisprudence and of other famous experts in jurisprudence. Having discussed the matter fully in this way, the problem and its solution would become clear in the minds of his listeners. Ibn Taimiyah had a prodigiously good memory which helped him overwhelm his adversaries in polemic.

Style of writing

His style of writing is clear and elegant. His writings are so richly steeped in references to the Qur'ân, to *Ahadith*, to the sayings of the Companions and their followers, and to opinions of other experts in jurisprudence, that any Muslim reader must feel that he is living in the blessed age. From the literal point of view too, his writings have great merit. Because of their clear expression and choice of idiom, even his technical works seem to be literary ones.

His disciples

Imam Ibn Taimiyah's disciples spread from Syria to Egypt and Cairo to Alexandria. Some of them scattered to very far-off places. They preached and developed his intellectual heritage, and shared their master's persecutions. One of the most famous of them is Imam Ibn Qaiyim al-Jawziyah (رحمہ اللہ, (d. 1350), a great writer in his own right. He so mingled his personality with that of his teacher that we find in his books echoes of Ibn Taimiyah's thought. Among other distinguished disciples were Ibn 'Abdul-Hadi (d.1343), who died at the age of forty but left valuable works. He wrote a biography of his master, *Al-'Uqûd Al-Durriyah*; Ibn Kathir (d.1373), the famous historian and

commentator of the Qur'ân, whose book *Al-Bidâyah wan-Nihâyah* contains a detailed biography of his teacher; Hâfiz Dhahabi (d.1348), the great Islamic historian of traditions; Al-Mizzi (d.1341), another expert on traditions; Muhammad bin Muflih (d.1362), writer of many books; Abu Hafs Al-Bazzâr (d. 1349), the author of a biography of Ibn Taimiyah; Ibn Al-Wardi (d.1348), expert in literature, grammar and some other branches of learning; and Qadi Ibn Fadl-ullah (d.1349), a famous writer.

Impact of Ibn Taimiyah through the ages

Ibn Taimiyah created a climate of revolutionary thinking both through his ideas and his reformist endeavours whose impact was felt not only in his own time but ever since. In his lifetime people were divided either into those who were strong opponents or strong supporters fully in agreement with him, or uncommitted, those who agreed with some views and disagreed with others. Ibn Taimiyah left behind a large number of books and disciplines. His opponents soon sank into anonymity, while the value of and appreciation for his works has increased.

In his own lifetime, Ibn Taimiyah's fame and influence extended beyond the boundaries of Egypt and Syria. When he was imprisoned for the last time in the citadel of Damascus, many letters came from the inhabitants of Baghdad protesting against his arrest and demanding his release. When he died, funeral prayers *in absentia* were performed even as far as China.

Almost all historians have recognized his deep impact on the most prominent reformer of eighteenth century, Sheikh Muhammad bin 'Abdul-Wahhab (d. 1792).

A brief biography of Dr. Muhammad Khalil Harras

Dr. Muhammad Khalil Harras was a great *Salafi Aalim* and research scholar. He was born in 1916 AD at Tanta in the western region of the Arab Republic of Egypt. He was educated in Al-Azhar University and received the doctorate degree in Islamic subjects from it.

On completion of his studies, he was appointed as a professor in the Faculty of Islamic Fundamentals of Al-Azhar University.

Then he was selected by the Government of Saudi Arabia to serve in Imam Muhammad bin Saud Islamic University at Riyadh for some years. He was again selected as the Head of the Department of Islamic Creed of Ummul-Qura University in Makkah Al-Mukarramah.

He then returned back to Egypt and was appointed as First Deputy Chief of "Ansaar As-Sunnah Organization" and then Chief of that Salafi Organization.

In 1973, he along with Dr. Abdul Fattah Salaamah founded "Islamic D'awah Committee" in the western region of Egypt and was appointed its first President.

He breathed his last in 1975 at the age of about 60 years.

He was a firm *Salafi* scholar, much strong in expressing the truth, argumentation and exposition. He dedicated all his life in preaching and propagating the true Islamic faith and creed.

His works and compilations are too many, out of which some best ones are as follow:

1. Research and editing on the book *Al-Mughni* for Ibn Qudama.
2. Reserach and compilation of the book *At-Tauhid* for Ibn Khuzaimah.
3. *Al-Amwal* for Abi Ubaid Al-Qasim bin Salam.
4. *Al-Khasaais Al-Kubra* for As-Syooti.
5. *As-Seerah An-Nabawiyah* for Ibn Hisham.
6. *Sharh Al-Qaseedah An-Nooniyah* (2Vols.).
7. Ibn Taimiyah and his critisize on philosophers.
8. *Sharh Al-Aqeedat-il-Wasitiyah*, etc.

Messenger (صلى الله عليه وسلم) that he should adopt endurance at the behest of Allāh and bear with the tortures he is receiving from his community. With this command He is stating that he is under the care and protection of Allāh.

In the second verse, Allāh is informing that when the community of Noah (عليه السلام) rejected him and for this act it became necessary that this community be doomed and hence it was overtaken by the deluge, then Noah put himself and his companions in such a boat which was built of big planks and nails. In Arabic, the word *Dusur* is plural of *Disaar* which means nails and which are used to fix the planks. That boat sailed before Allāh under His watch.

In the third verse, Allāh has addressed His Prophet Moses (عليه السلام) that He directed His love towards him, in other words, Allāh Himself loves Moses and made him beloved in the eyes of the people also. He got him brought up under His Own Eyes and trained him in such a way that he could be prepared to convey the Message of Allāh to the Pharoah and his community.

Meaning of *Bismillah*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

There is a controversy among the *Ulama* regarding *Bismillah* as to whether this is an initial verse of each *Surah* of the Qur'ān or an independent verse on its own, which has been stated to mark the intermediate distances between the *Surah*, and for blessing. The second opinion is preferred.

The *Ulama* are agreed that *Bismillah* is a part of the verse of *Surah An-Naml* (The Ant) and likewise they are agreed that *Bismillah* has been left out in the beginning of *Surah At-Tauba* (The Repentance) for, this and the *Surah Al-Anfal* (The Spoils of War) occurring prior to it are both like one continuous *Surah*.

The Arabic letter *Baa* in *Bismillah* stands for seeking help. From a syntactical point of view it relates to a noun or verb dropped by aphasia. The Qur'ān contains examples of its relationship with both verb and noun. The example of verb is *Iqra bism-e-rabbika* اقرأ باسم ربك (Read: "In the Name of your Lord...") and the example of noun is *Bismillah-e-majreha* بِسْمِ اللَّهِ يَجْرُهَا (In the Name of Allāh will be its moving course).

It is better to regard the word with which *Bismillah* is related as occurring later, for the Name of Allāh deserves priority. By giving priority to the preposition and the word governed by the preposition it is evident that the Name of Allāh is particularly meant for blessing.

A noun (*Al-Ism*) in the Arabic language is defined as a word formed to make a sense definitive or distinct. This word has either been derived from *Simatun* which means a symbol, or from *Sumoo* which

means height. The second statement is preferred. The letter *Hamza* occurs in it for providing conjunction. *Ism* and *Musamma* are not the same for *Ism* stands for that word which signifies and *Musamma* is that sense which has been signified. Likewise *Ism* and *Tasmiya* are not the same for *Tasmiya* is the verb of *Musamma*.

The word 'Allâh' has either been derived from *Uloohiat* which means worship or from *Aalehan* which means amazement. The first statement is correct and *Ilah* means that which is worshipped.

Rahmân and *Raheem* are from amongst the elegant Names of Allâh. They show that Allâh has the attribute related to His Self. It is not correct to say that *Rahmah* is meant in its implied sense such as gratitude etc.

Ibn Al-Qaiyim writes that the word *Rahmân* denotes that attribute of Allâh which exists along with His Self, and *Raheem* denotes that the attribute is related to that Self which has been the recipient of *Rahmah*.

Ibn 'Abbâs reports that both these names comprise gentleness and softness. The word *Rahmân* is an attribute of Allâh and so it is His Name.

Description of *Hamd* and *Madh*

الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ
بِاللَّهِ شَهِيدًا.

All praise is for Allāh Who sent His Messenger with guidance and True Religion so as to give it supremacy over all other religions. And Allāh is enough as a witness.

It is narrated that the Prophet صلى الله عليه وسلم said:

«كُلُّ كَلَامٍ لَا يَبْدَأُ بِحَمْدِ اللَّهِ وَالصَّلَاةِ عَلَيَّ، فَهُوَ أَقْطَعُ، أَتَبَرُّ، مَمْنُونِي الْبَرَكَةِ»

“A statement that does not begin with praise of Allāh and blessing upon me, remains deficient and bereft of blessings.”
(Abu Dāud, 13/184)

The same has been narrated about *Bismillah* also. That is the reason why the present author has tried to follow both *Ahādith* and has mentioned both *Bismillah* and *Al-Hamdu lillah*.

Hamd means praising orally a grace regardless of being benefited by it, be it a favour or anything else, such as a statement that ‘I did *Hamd* of a certain person in connection with the prize he had been awarded or for his feat of boldness.’ *Shukr* (thanking) is that praise which is done orally or emotionally or by any other organ of the body in lieu of some favour. This shows that the word *Hamd* is commonly used in one situation and the *Shukr* in another situation.

Describing the mutual difference between *Hamd* and *Madh* (praise) Ibn Al-Qaiyim writes that *Hamd* denotes stating qualities with love and respect; and *Madh* denotes only declaration of the quality, it does not necessarily imply love and respect. That is why the connotation of *Hamd* is of a special nature and that of *Madh* a general.

In the word *Al-Hamdu*, the prefix *Al* has been used for comprehensiveness meaning that it includes all forms of *Hamd*. Some people have described it as a generic noun and have maintained that perfect *Hamd* is affirmed only for Allāh. This word shows that Allāh has all the Attributes of perfection and beauty.

Lexicologically the word *Rasool* (Messenger) means a person who has been sent with a message. In the technical terms of the *Shari'ah*, *Rasool* is that free man to whom Allāh's revelations come and he is commanded to convey them to others. If he is not commanded to convey to others he is called a *Nabi*. Thus every *Rasool* is a *Nabi* but every *Nabi* is not a *Rasool* (Prophet). The word *Rasool* signifies here the personality of Muhammad (ﷺ). The meaning of *Hidāyah* is to describe, and to guide. The Qur'ān says:

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُوا السَّمْعَ عَلَى الْأَعْيُنِ﴾

"And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance." (V. 41:7)

In this Qur'ānic verse *Hidāyah* means to guide. This meaning of *Hidayah* is common for all. It is in this sense that the Qur'ān and Prophet ﷺ are called *Haadi* (the guide).

Hidāyah also means favour and revelation. In this sense it is specially used for those whom Allāh gives *Hidāyah*. Here it means all the true information, right faith, profitable knowledge and good deeds which were brought by the Prophet ﷺ.

The word *Deen* has several meanings such as judgement, as has occurred in the Qur'ān (the Owner of the Day of Judgement); it also means modesty and obedience. The Arabic phrase *Daana lahu* means submission and meekness.

Deen here means all commandments and laws which were sent to

the Prophet صلى الله عليه وسلم by Allâh, whether they are related to belief, statement, or deed. The word *Haq* means that which is proved and is real; its antonym is *Baatil* which means a thing which has no reality.

It has been stated in a Qur'ânic verse that Allâh will make Islam dominant over all other religions through reasons and arguments. The sentence mentioned in the passage quoted above means that all the Attributes denoting perfection are proved for Allâh in the highest degree. Allâh is praised on account of those favours which He has bestowed upon mankind and which are beyond our comprehension. His greatest favour is that He sent Muhammad (صلى الله عليه وسلم) with the real religion and made it dominant over other religions on rational grounds. To bear witness in favour of Allâh means that He helped His Messenger with His assistance, miracles and various evidences.

Meaning of *Shahâdah*

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِفْرَارًا بِهِ وَتَوَجُّيدًا . وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ تَسْلِيمًا مَزِيدًا .

I bear witness that there is no true God except Allâh. He is alone and has no partners. And I bear witness that Muhammad (صلى الله عليه وسلم) is His slave and Messenger. May Allâh favour him, his family and his companions with an abundance of *Salaam*.

Bearing witness means to explain a thing by having a knowledge of it and having a belief regarding its being correct and evident. A witness is reliable only when he has the qualification of affirmation and conviction, and his heart supports the tongue. Since the hypocrites bore witness with the tongue, Allâh decreed them as liars.

Lâ ilâha illa Allâh (There is no God to be worshipped except Allâh) is that sentence of *Tauhid* (Oneness of Allâh) about which all Messengers of Allâh are unanimous. This is the sum and substance of their mission and Messengership. Every Messenger began his mission with this sentence. The Prophet (صلى الله عليه وسلم) said:

«أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا، فَقَدْ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

“I am commanded to fight with those people who do not say *Lâ ilâha illa Allâh*.” If they say *Lâ ilâha illa Allâh*, their life and property will be safe and then their affairs will lie with Allâh.” (Al-Bukhari, 3/262).

This sentence negates Divinity of other than Allâh in the beginning

and affirms the Godhood of Allāh Alone in the last part. The sentence means that there is no real being deserving of worship and this sense is reinforced by the phrase that He is One and has no partners. The phrase *La ilaha illa Allāh* provides the basis for it.

By bearing witness in support of the Prophet (صلى الله عليه وسلم) along with bearing witness for Allāh, it has been indicated that it is necessary to bear witness for both. One remains pointless without the other. That is the reason why both have been mentioned together in the *Adhān* (call to prayer) and the *Tashahhud* (a state of *Salāt*). Some *Ulama* have stated in the explanation of the Qur'ānic verse *Wa rafa'na laka dhikrak* (And We exalted your fame...) that Allāh says:

«لَا أَذْكُرُ إِلَّا ذُكِّرْتُ مَعِيَ»

“(O Muhammad) whenever I am mentioned, you too are mentioned”. (Abu Y'la, 2/522)

The *Kalimah* established both the Attributes of Messengership and servitude of the Prophet (صلى الله عليه وسلم) for these two are the most important Attributes of a worshipper of Allāh. Worship is the rationale and aim behind the creation of jinns and mankind, and the perfection of creation lies in realising this aim in practice. When the worshipper goes up higher in servitude, his status is exalted. By establishing the attribute of servitude for the Prophet (صلى الله عليه وسلم), those extremists stand contradicted who raise the Prophet (صلى الله عليه وسلم) to the position of godhood; such as the practice of the misguided *Sufi*. The Prophet (صلى الله عليه وسلم) has repeatedly warned:

«لَا تَطْرُقُونِي كَمَا أَطْرَقَ النَّصَارَى ابْنَ مَرْيَمَ، وَإِنَّمَا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ»

“You should not deify me in the way as the Christians deified the son of Mary. I am only a slave of Allāh and His Messenger”. (Al-Bukhari 12/144)

In bearing witness to this, the worshipper admits that Muhammad

(صلى الله عليه وسلم) is perfect in servitude and perfect in the Messengership of Allâh. This also states that he occupies the highest position in terms of the perfection of Attributes in the entire mankind. This testimony will be completed only when a slave testifies to the ideas transmitted by the Prophet (صلى الله عليه وسلم); when he obeys his commands, and keeps himself dissociated from those things which he has forbidden.

The literal meaning of *Salât* is prayer. The meaning of '*Salât* on the Prophet (صلى الله عليه وسلم)' is explained by the narrative of Abul-'Alia which has been reported by Imam Bukhari as:

«صَلَاةُ اللَّهِ عَلَى رَسُولِهِ: تَنَاوُهُ عَلَيْهِ عِنْدَ الْمَلَائِكَةِ»

"*Salât* on the Prophet (صلى الله عليه وسلم) means Allâh praises him before the angels."

The meaning of *Salât* pronounced by the angels is that they pray for pardon for the Messenger of Allâh; and the meaning of *Salât* performed by a man is that it is an imploration and invocation.

The word *Aal-e-Rasool* means those kinsmen of the Prophet (صلى الله عليه وسلم) who are interdicted from accepting *Zakat* (obligatory charity), i.e., people belonging to Banu Hashim and Banu Al-Muttalib. Likewise, the word *Aal* may also mean the followers of the Prophet (صلى الله عليه وسلم). *Ashaab* means all those people who saw the Prophet (صلى الله عليه وسلم) in the state of having become believers in the Faith and died in the state of believing in the Faith.

Salaam means asking for security from the evil things. This is one of the Names of Allâh and means that He is free from all kinds of defects and drawbacks and is safe and secure, or, that He will give security to His faithful slaves in the Hereafter.

«سَتَقْرَبُ هَذِهِ الْأُمَّةَ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهُمْ فِي النَّارِ إِلَّا وَاحِدَةً، وَمَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي»

“This *Ummah* will get divided into 73 *Firqah*, and except one *Firqah* all the others will be destined to Hell. That one *Firqah* will be such as will follow my way and the way of my Companions.” (At-Tirmidhi, 7/397)

In the phrase of *Ahlus Sunnah wal Jama'ah*, *Sunnah* means the way and practice followed by the Prophet (صلى الله عليه وسلم) and the *Sahaba*. The heretical innovation and different creeds had not come into being till then. The word *Jama'ah* stands for the people who assemble. Here it means those *Sahaba* and the *Tabi'een* (the generation immediately following the *Sahaba*) who unanimously accepted the truth proved from the Qur'an and the *Hadith* and gathered together.

The Six Pillars of Faith

The six things on which, the author says, it is compulsory to have faith are regarded as the pillars of the Faith. Unless one has faith in these six things in accordance with the Qur'an and the *Sunnah*, his Faith will not acquire perfection. If someone denies even one of these six things or does not believe in it in accordance with the Qur'an and the *Sunnah*, he is a *Kafir*. All these things have been described in the *Hadith* known as the *Hadith* of Jibrael. It is mentioned that Jibrael came to the Prophet (صلى الله عليه وسلم) in the guise of a bedouin and put questions to him about Islam, *Iman* and *Ihsan*. He said in reply to that:

«أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَبِالْقَدَرِ خَيْرُهُ وَشَرُّهُ»

“*Iman* means having faith in Allāh, angels, heavenly Scriptures, Messengers of Allāh, life after death, and good and bad destiny.” (Muslim 1/259)

Al-Malaika is plural of *Malak*. This word is derived from *Al-Ulooka*, which means Messengership. By *Malaika* is meant the

«سَتَقْرَبُ هَذِهِ الْأُمَّةَ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهُمْ فِي النَّارِ إِلَّا وَاحِدَةً، وَمَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي»

“This *Ummah* will get divided into 73 *Firqah*, and except one *Firqah* all the others will be destined to Hell. That one *Firqah* will be such as will follow my way and the way of my Companions.” (At-Tirmidhi, 7/397)

In the phrase of *Ahlus Sunnah wal Jama'ah*, *Sunnah* means the way and practice followed by the Prophet (صلى الله عليه وسلم) and the *Sahaba*. The heretical innovation and different creeds had not come into being till then. The word *Jama'ah* stands for the people who assemble. Here it means those *Sahaba* and the *Tabi'een* (the generation immediately following the *Sahaba*) who unanimously accepted the truth proved from the Qur'an and the *Hadith* and gathered together.

The Six Pillars of Faith

The six things on which, the author says, it is compulsory to have faith are regarded as the pillars of the Faith. Unless one has faith in these six things in accordance with the Qur'an and the *Sunnah*, his Faith will not acquire perfection. If someone denies even one of these six things or does not believe in it in accordance with the Qur'an and the *Sunnah*, he is a *Kafir*. All these things have been described in the *Hadith* known as the *Hadith* of Jibrael. It is mentioned that Jibrael came to the Prophet (صلى الله عليه وسلم) in the guise of a bedouin and put questions to him about Islam, *Iman* and *Ihsan*. He said in reply to that:

«أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَبِالْقَدَرِ خَيْرُهُ وَشَرُّهُ»

“*Iman* means having faith in Allāh, angels, heavenly Scriptures, Messengers of Allāh, life after death, and good and bad destiny.” (Muslim 1/259)

Al-Malaika is plural of *Malak*. This word is derived from *Al-Ulooka*, which means Messengership. By *Malaika* is meant the

creatures of Allāh whom He has made to inhabit the heavens and has assigned them the affairs of His creatures. He has mentioned them in His Book explaining that they do not disobey Allāh and follow whatever they are commanded to do. They continue narrating the glorification of Allāh untiringly day and night. It is enjoined upon us to have faith in all the Attributes and actions of the angels described in the Qur'ān and the *Hadith*, and keep quiet about such as have not been mentioned, for these constitute the affairs of the Unseen which are known to us only to the extent Allāh and His Messenger have told us.

Al-Kutub means those Scriptures which Allāh has sent down from the heaven upon His Messengers. From amongst these, we have the knowledge of the Books of Abraham, Torah of Moses, Evangels of Jesus, Psalms of David and the Qur'ān. The Qur'ān descended as the last Scripture and it stands as the protector and the testifier for all the earlier Scriptures. In addition to these books, it is also necessary to have a general faith in the Scriptures of the other Messengers of Allāh.

The word *Ar-Rusul* means those people who receive revelations from Allāh. These revelations contain commandments of the *Shari'ah* and the Messengers are commanded to preach them. It is necessary for us to have specific faith in the 25 *Rasool* mentioned by Allāh in the Qur'ān. A poet has collected the names in a verse:

فِي ﴿تِلْكَ حُجَّتُنَا﴾ مِنْهُمْ ثَمَانِيَّةٌ مِنْ بَعْدِ عَشْرِ وَيَقَى سَبْعَةٌ وَهُمْ
إِدْرِيسُ هُوْدُ شُعَيْبُ صَالِحٌ وَكَذَا ذُو الْكِفْلِ آدَمُ بِالْمُخْتَارِ قَدْ خُيِّرُوا

"Eighteen have been mentioned in the Qur'ānic verse of "*Tilka Hujjatuna*; the remaining seven are Idris, Hud, Shu'aib, Saleh, Dhul-Kifl, Adam, and Muhammad (صلی اللہ علیہ وسلم)".

In addition to these *Rasool* and *Nabi*, we must have a general faith in other Prophets also, that, we do not have to wrangle about the faith in their Prophethood and Messengership, their names and their numbers, for Allāh Alone has this knowledge. He has said:

﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ﴾

“And Messengers We have mentioned to you before, and Messengers We have not mentioned to you.” (*Surah An-Nisâ*, 4:164)

It is necessary to have this Faith in connection with these Messengers that they did convey the message to mankind which Allâh had commanded them to do, and explained them in a manner that none remains in any doubt. And that they are free from flaws of character like falsehood, betrayals, hiding knowledge and ignorance. The most superior among these are: Muhammad, Abraham, Moses, Jesus, and Noah. They have been mentioned in the following verse:

﴿وَلَوْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ لَعَنَّاهُمْ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ﴾

“And (remember) when We took from the Prophets their covenant, and from you (O Muhammad صلى الله عليه وسلم), and from Nûh, Ibrahim, Mûsa and ‘Iesa-son of Maryam.”

(*Surah Al-Ahzâb*, 33:7).

And the second verse is:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

“He (Allâh) has ordained for you the same religion (Islam) which He ordained for Nûh, and that which We have inspired in you (O Muhammad صلى الله عليه وسلم), and that which We ordained for Ibrahim, Mûsa ‘Iesa saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion).” (*Surah Ash-Shura*, 42:13).

The meaning of the word *Ba‘th* is to raise and to give motion. In the terminology of *Shari‘ah* it means to raise the dead from their graves

alive on the Day of Judgement so that they are judged. Allāh will see him who has done an iota of good and him who has done an iota of bad. We must have faith in *Ba'th* in the same sense in which Allāh has mentioned in the Qur'ān, that is, Allāh will collect all the organs that are dissolved and revive them again and bring back life in them. The philosophers and the Christians who deny the bodily *Ba'th* are *Kāfir*, and those who believe in *Ba'th* but hold that Allāh will inspire soul into a body different from the body of this world are heretical innovators and corrupt.

Al-Qadar means making an appraisal. In the terminology of *Shari'ah* it means that Allāh has the knowledge of the quantity and temporality of everything from the beginning of the creation. He created them by His Power and Will and according to His Knowledge, and He recorded them in the Safe Tablet (*Al-Lauh Al-Mahfuz* – the Book of Decrees) before creating them. A *Hadith* says:

«أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ. قَالَ: وَمَا أَكْتُبُ؟ قَالَ: اكْتُبْ كُلَّ مَا هُوَ كَائِنٌ»

"He first created the pen and commanded it to write. The pen asked, 'What should I write?' Allāh said, 'Write out all that is destined to happen'".

Allāh says in the Qur'ān:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا﴾

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees —(*Al-Lauh Al-Mahfuz*), before We bring it into existence." (*Surah Al-Hadid*, 57:22).

from the Qur'ân and the *Sunnah* and maintains that it is not the manifest sense which is meant, and yet he himself does not determine a sense, then it is called *Tafweed*. It is wrong to say that *Tafweed* was the creed of the *Salaf*. It was the *Asha'irah*^[1] of the later times who ascribed this thing to the *Salaf*. The *Salaf* did not do *Tafweed* while trying to find out the meaning of something nor did they read anything whose meaning they did not understand. On the other hand, they understood the meaning of the passages of the Qur'ân and the *Sunnah*, and proved these meanings in favour of Allâh. Albeit, they would submit the knowledge of the reality and state of these meanings to Allâh. When Imam Malik was asked about the state of *Istiwa'a* (establishing, rising) of Allâh on the heaven (Throne), he said *Istiwa'a* is known but its condition is unknown.

Takyeef means to have faith that the states of the Attributes of Allâh are such and such, or putting questions about the state of the Attributes of Allâh.

Tamtheel means to believe that the Attributes of Allâh are like the Attributes of the creature. The phrase *Bi ghair takyeef* means that *Ahlus Sunnah* deny that they have any knowledge of His condition, for Allâh Alone knows the state of His Self and Attributes. But this does not mean that they completely deny the states themselves, for it is essential for everything that it has a state.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

"There is nothing like unto Him."

[1] *Al-Asha'irah* (Ash'arite): They are the followers of Abul Hasan Al-Ash'ari, who was Mu'tazili. Then he left *E'tizaa* and adopted a way between *E'tizaa* and *Ahlus Sunnah wal-Jama'ah*. In his last age, he returned to the creeds of *Ahlus Sunnah* and followed Imam Ahmad bin Hanbal in his theories. But some of his followers still remained on previous belief. They amplify the Attributes of Allah and have belief similar to *Al-Murji'ah*. They are closest to *Ahlus Sunnah* among all astrayed sects.

Meaning of *Tahreef*, *Ta'teel* and *Tamtheel*

وَمِنَ الْإِيمَانِ بِاللَّهِ: الْإِيمَانُ بِمَا وَصَفَ بِهِ نَفْسُهُ فِي كِتَابِهِ الْعَزِيزِ، وَبِمَا وَصَفَهُ بِهِ رَسُولُهُ مُحَمَّدٌ ﷺ، مِنْ غَيْرِ تَحْرِيبٍ وَلَا تَغْطِيلٍ، وَمِنْ غَيْرِ تَكْيِيفٍ وَلَا تَمْثِيلٍ. بَلْ يُؤْمِنُونَ أَنَّ اللَّهَ سُبْحَانَهُ ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

And it forms part of the faith in Allāh that we believe in those Attributes with which Allāh has qualified Himself and with which the Prophet (ﷺ) has qualified Allāh. Neither should alterations be made nor negations, nor attributing a state of being nor of likeness to creation. The belief should rather be that the Self of Allāh is as He has mentioned in the verse: "There is nothing like unto Him and He is the All-Hearer, the All-Seer."

While explaining the meaning of Faith in detail, the author tells about the Faith of the *Ahlu Sunnah wal Jama'ah*.

Tahreef means changing. Introducing change in a statement means leaving out the meaning understood by it and accepting such a meaning which the words may indicate in a doubtful sense. Of course, if there is a context to justify this sense then one must explain its possibility.

Ta'teel means leaving and vacating. In the present context it means negating the Attributes of Allāh and denying them with His Self. The difference between *Tahreef* and *Ta'teel* is that in the latter case that real meaning is denied which is proved by the Qur'ān and the *Hadith*, while in *Tahreef* the explanation of the text is done with such meanings that are false and the word does not prove them. So *Ta'teel* includes *Tahreef*. Wherever there is *Tahreef*, *Ta'teel* is certainly there, but the reverse is not true. If someone tries to prove the false meaning and denies the real meaning, he is committing both *Ta'teel* and *Tahreef*. If someone denies the Attributes proved

sense of *Al-Ma'il* is crucial. The word *Lahd* is derived from it which means that cleavage in side the grave which falls by deviating from the middle. The phrase *Mulhid fid-Deen* is also derived from it and it denotes the one who deviates from the Truth and who introduces such things in religion which have no bearing on it.

Ilhaad in relation to the Names and the Verses of Allāh occurs either by their total negation or by denying their meanings and rejecting them altogether, or due to *Tahreef* from truth or by doing false *Ta'weel* by deviating from the truth, or it may happen by giving some self-coined words to those names just as the *Ilhaad* of the *Ahlul-Itihaad*.

The upshot of all this is that the virtuous *Salaf* had faith in all such things which Allāh has stated about His Self in the Qur'ān and in all such things which the Prophet (ﷺ) has described. This faith is absolutely free from *Tahreef*, *Ta'teel*, *Takyeef* and *Tamtheel*. Their statement on the Self of Allāh and His Attributes is the same; the statement about the Attributes is an offshoot of the statement about the Self in which the statement regarding Self is perfectly observed. So when the aim to prove the Self is to prove existence and not of the state, then the same is true regarding the Attributes. They interpret this in one of their remarks: 'We will pass them off as exactly as they have been handed down, without *Ta'weel*.' Those who do not follow this remark suffer from an illusion that they mean to say that only the word should be read and no controversy should be raised about the meaning, although this is a wrong notion. Negation of *Ta'weel* here aims at the reality of meaning, its essence and its state. Imam Ahmad says:

"Allāh shall be qualified only with those Attributes with which He has qualified Himself or His Messenger has qualified Him. Nothing should be said beyond the Qur'ān and the *Hadith*". (*Al-Fatāwa*, 5/26)

Allâh could not be measured with His creatures

فَلَا يَمُقُونَ مِنْهُ مَا وَصَفَ بِهِ نَفْسُهُ وَلَا يَحْرُقُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ، وَلَا يُلْحِدُونَ فِي
أَسْمَاءِ اللَّهِ وَأَيَّاتِهِ، وَلَا يَكْتُمُونَ وَلَا يَمْنُنُونَ صِفَاتِهِ بِصِفَاتِ خَلْقِهِ. لِأَنَّهُ سُبْحَانَهُ:
لَا سَمِيَّ لَهُ وَلَا كُفَّ لَهُ وَلَا نِدَّ لَهُ، وَلَا يَقَاسُ بِخَلْقِهِ سُبْحَانَهُ وَتَعَالَى.

The Attributes with which He has qualified Himself, those Attributes of His Self are not denied by *Ahlus Sunnah wal Jama'ah*, nor do they commit *Tahreef* on the basis of reasoning by different statements, nor do they indulge in wrong *Ta'weel* (different interpretation of an obvious meaning of a word) of the Names of Allâh and His verses, nor do they regard His Attributes as like the Attributes of the creatures and nor do they describe their states. The reason is that nothing is in the likeness of Allâh, nor is anything comparable or partner to Him. Not to follow analogy from amongst His creatures to demonstrate likeness and comparability with Him.

The question of the denial of negation is based on the Faith mentioned above. This means that when they will have faith in Allâh in this sense, then they will neither negate His Attributes nor do *Tahreef*, neither will they describe the state nor will demonstrate likeness.

The word *Al-Mawadi'* is the plural of the word *Al-Mawdi'* الموضع. This implies those meanings on which it is necessary to base statements. The reason is that at the time of using it the statement carries the same meaning; and it is on that ground that the statement is not separated from these meanings.

'Allamah Ibn Al-Qaiyim (رحمه الله) states the following regarding not committing *Ilhaad* in the Names of Allâh and His Attributes:

"Doing *Ilhaad* in His Names means turning away from those real meanings of His Names which are proved for them. In this word the

sense of *Al-Ma'il* is crucial. The word *Lahd* is derived from it which means that cleavage in side the grave which falls by deviating from the middle. The phrase *Mulhid fid-Deen* is also derived from it and it denotes the one who deviates from the Truth and who introduces such things in religion which have no bearing on it.

Ilhaad in relation to the Names and the Verses of Allāh occurs either by their total negation or by denying their meanings and rejecting them altogether, or due to *Tahreef* from truth or by doing false *Ta'weel* by deviating from the truth, or it may happen by giving some self-coined words to those names just as the *Ilhaad* of the *Ahlul-Itihaad*.

The upshot of all this is that the virtuous *Salaf* had faith in all such things which Allāh has stated about His Self in the Qur'ān and in all such things which the Prophet (ﷺ) has described. This faith is absolutely free from *Tahreef*, *Ta'teel*, *Takyeef* and *Tamtheel*. Their statement on the Self of Allāh and His Attributes is the same; the statement about the Attributes is an offshoot of the statement about the Self in which the statement regarding Self is perfectly observed. So when the aim to prove the Self is to prove existence and not of the state, then the same is true regarding the Attributes. They interpret this in one of their remarks: 'We will pass them off as exactly as they have been handed down, without *Ta'weel*.' Those who do not follow this remark suffer from an illusion that they mean to say that only the word should be read and no controversy should be raised about the meaning, although this is a wrong notion. Negation of *Ta'weel* here aims at the reality of meaning, its essence and its state. Imam Ahmad says:

"Allāh shall be qualified only with those Attributes with which He has qualified Himself or His Messenger has qualified Him. Nothing should be said beyond the Qur'ān and the *Hadith*". (*Al-Fatāwa*, 5/26)

Imam Bukhari's teacher, No'aim bin Hammād says:

"Whoever described Allāh in the likeness of His creature, he has committed *Kufr*. and if someone denied the Attributes by which Allāh qualified Himself, then he also has committed *Kufr*. The Attributes by which Allāh qualified Himself or those that were narrated about Him by His Prophet (ﷺ), will not be called *Tashbeeh* or *Tamtheel*."

The reason why *Ahlus Sunnah wal Jama'ah* do not do *Takyeef* or *Tamtheel* is that there is no parallel to the Self of Allāh which deserves His Name nor is there anything of such a greatness which equals Him in height. Allāh says in *Surah Maryam*:

﴿مَلَأْنَا كَرِهُكَ﴾

"Do you know of any who is similar to Him?"

The meaning of His having no likeness is not that none would be named like His Name, for there are many such names that are common between Him and His creatures. This in fact means that when Allāh uses these names for His Self their meanings are specific to Him. No one other than Allāh will be a partner to it. Partnership takes place in the total sense of the name and this sense exists only in mind; in the external cases the meaning is only partial and specific. Its position is only relative. If the relation is with the *Rabb* then it is specific to Him and the slave will not be a partner in it. If the relation is with the slave then the meaning is specific to him, Allāh is not a partner to it.

Kufu' means equal and having similar co-status. Allāh's Statement is a witness to its negation:

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

"And there is none coequal or comparable unto Him." (*Surah Al-Ikhlās*, 112:4).

Nidd means equal and of co-status. Allāh says:

﴿فَلَا يَتَمَثَّلُوا لَّهِ أَندَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

"Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped)." (*Surah Al-Baqarah*, 2:22).

"Not to follow analogy" means that the use of no other such measure is allowed which may imply an analogy made regarding Allâh and that which is the point of analogy, showing equality and similarity.

This analogy is like *Tamtheel* (likeness) which has been defined by the *Ulama* of the principles of *Fiqh* as combining the derived with the original in the precept as a whole e.g., combining *Nabeedh* with alcohol under the command of interdiction since the reason behind the command, that is, the question of intoxication is common in both. The analogy on the identity of the offshoot and the root is based on the similarity. But this is not permissible that such a thing should be allowed in the case of Allâh in relation to the creatures.

In the terminology of the logicians, analogy is like *Shamool* (inclusion) that is to argue in relation to a part from the standpoint of a whole on the ground that this part is a component of that whole along with some other parts. This analogy is based on the assumption that the elements forming part of the whole are equal to the whole, and therefore what holds true for the whole also holds true for the parts.

And this is known that between Allâh, the Revered and the Exalted, and His creature there exists no comparability in any thing. The highest level of analogy is used for Allâh, which means that in every quality which is proved for the creature and there is a possibility that Allâh is also qualified with it, then in that quality the Creator is certainly superior to the creature. And a defect from which the creature is free, from that defect the Creator is definitely free in the first degree.

Similar is the principle for perfection also. The aim in this case is that when two persons are compared and one of them has the quality of perfection and the other does not, then the first will be regarded as being more perfect. Thus, it is necessary to accept this attribute for Allâh also so long as the existence of this quality is a perfection and its absence is a defect.

Affirmation and negation of the Attributes with which Allâh glorified Himself or by His

Messenger (على الله عليه وسلم)

فَإِنَّهُ أَعْلَمُ بِنَفْسِهِ وَبِقِيَرِهِ، وَأَصْدَقُ قِيَلًا، وَأَحْسَنُ حَدِيثًا مِنْ خَلْقِهِ. ثُمَّ رُسُلُهُ صَادِقُونَ [مُصَدِّقُونَ]، بِخِلَافِ الَّذِينَ يَقُولُونَ عَلَيْهِ مَا لَا يَعْلَمُونَ. وَلِهَذَا قَالَ: ﴿سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ نَسَخَ نَفْسَهُ عَمَّا وَصَفَهُ بِهِ الْمُخَالِفُونَ لِلرُّسُلِ، وَسَلَّمَ عَلَى الْمُرْسَلِينَ، لِسَلَامَةِ مَا قَالُوهُ مِنَ النُّقْصِ وَالْعَيْبِ. وَهُوَ سُبْحَانَهُ قَدْ جَمَعَ فِيْمَا وَصَفَ وَتَسَمَّى بِهِ نَفْسُهُ بَيْنَ النَّفْيِ وَالْإِنْبَاءِ.

For He knows best His Own Self and the selves of others. What He says is the truest and the best and His Messengers are true. They have been testified as against those who say such things about Allâh which they themselves do not know. That is why Allâh says: "Glorified be your Lord, the Lord of honour and power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praise and thanks are to Allâh, Lord of the 'Aslamîn (mankind, Jinns and all that exists)." (*Surah As-Saffat*, 37: 180-182). He stated His Self free from the things with which the opponents of the Messengers of Allâh qualified Him, and sent peace unto the Prophets since their statements were free of defects and drawbacks. He also mentioned negation and affirmation of the Attributes with which He qualified Himself.

To have faith in the Attributes of Allâh, mentioned in the Qur'ân and the *Hadith*, is justified on account of the fact that Allâh is the Best Knower of His Self and all other things. The best and the truest thing is that which He says; and whatever His Messengers say about Him is always true. They are innocent of telling lies about

Allâh, nor do they say anything which is against reality. That is why it is necessary to have faith in whatever Allâh and His Messengers have said about the Attributes in a negative or positive form. Such things should not be left for believing in the statements of those people who falsify Allâh and say such things about Him which they do not know themselves.

The detail behind it is that a defect in the failure of a statement to establish its intended meaning occurs because of one or more of the three factors mentioned below:

1. The speaker is himself ignorant of what he says.
2. He does not have the power of eloquence and the required amount of skill to communicate.
3. He resorts to lies, distortions, and adulteration.

The Qur'ân and the *Hadith* are in every sense free from these three things. The statements of Allâh and His Messenger (ﷺ) are extremely clear and bright. These are in accordance with the reality and the highest example of truth. These things have emerged after cutting off all external relations. They also include the highest admonition and guidance for the creatures.

In this way all the three elements of narration and understanding are available in the statements of the Prophet (ﷺ). The Prophet (ﷺ) has the highest knowledge of those things which he wants the people to be apprised of. He adopts the best style of narrating them. He is most willing to give admonition and guidance to the creatures. That is why it is not possible that his statements suffer from weakness or defect, while the statements of others in these matters and also in other matters are not free of shortcomings and defects. That is why it is not correct to regard the statements of others and equal to the statement of the Prophet (ﷺ), let alone having faith in the statements of others compared with the statements of the Prophet (ﷺ). This is an extremely shameful thing and leads astray.

That is the reason why Allāh described His Own Glorification and sent peace on His Messengers.

Sabhaan is the infinitive of *Tasbiḥ* which means keeping purified and remote from evil. The root of this word is *Sabḥ* which means speed, flow, and remoteness. That is why the horse that runs very fast is called *Sabooḥ*.

Allāh, the Pure, keeps His Self purified from all those things which the polytheists attribute to Him (such as having a wife or a son) and other defects and drawbacks. Then He sends peace on His Messengers. This indicates that just as it is necessary to have faith that Allāh the Mighty and the Great is free from defects and drawbacks, so also it is necessary to have faith in the purity of the words and deeds of Prophets, for the Prophets and Messengers of Allāh neither tell lies about Allāh nor associate partners to Him, nor put their followers in make-believe positions. They never say anything except the truth regarding Allāh. The command of Allāh is:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

“And all the praises and thanks are to Allāh, Lord of the ‘*Alamin* (mankind, jinns and all the exists).”

On account of being in possession of perfection in Attributes, most magnificent qualities and most righteous deeds, the Glorified Allāh Himself praises His Self.

Negation and affirmation are included in both general and specific terms in His Names and Attributes. The meaning of generality in negation is that all those defects and drawbacks are denied in the Self of Allāh which go against His Perfection. For example:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾ ﴿ هَلْ تَعْلَمُ لَهُ سِوًا ﴾ ﴿ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴾

“There is nothing like unto Him,” (*Surah Ash-Shura*, 42:11);

“Do you know of any who is similar to Him? (Of course none is similar or coequal or comparable to Him, and He has none as partner with Him)” (*Surah Maryam*, 19:65);

"Glorified is Allāh above all that they attribute to Him!"
(*Surah Al-Mu'minun*, 23:91).

Specificity in negation means negating the allegation that Allāh is associated in His Attributes with such defects and drawbacks as father, son, partner, wife, peer, opponent, ignorance, helplessness, misguidance, forgetfulness, drowsiness, sleep, uselessness and falsehood.

The word negation does not stand alone in the *Qur'ān* and the *Hadith*, for a mere negation does not denote any attribute; there is rather the affirmation of the perfection of the Greatness of Allāh and the Uniqueness in His Attributes as against both the negations. The negation of ignorance stands for the affirmation of His broad and unlimited Knowledge; the negation of injustice is for the affirmation of the perfection of His Justice, the negation of uselessness is for the affirmation of His eternal life and stability. That is the reason why negation has often come in the *Qur'ān* and the *Hadith* in a general sense in contrast with affirmation in which there are greater specifications than generalities, for these are intended for His Self.

The generality in affirmation means that absolute perfection, absolute praise, absolute magnificence, etc. are proved. Allāh says:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

"All the praises and thanks are to Allāh, the Lord of the 'Aalamin (mankind, jirms and all that exists) (*Surah Fatihah*, 1:2);

﴿رَقِوْا السَّمَاءَ الْأَعْلَى﴾

"And for Allāh is the highest description.." (*Surah Al-Nahl*, 16:60).

The detail in this matter includes all nouns and adjectives mentioned in the *Qur'ān* and the *Sunnah*, and it is so frequent that it cannot be counted. Some have been specified by Allāh along with His Knowledge as the Prophet (صلى الله عليه وسلم) has said:

﴿سُبْحَانَكَ لَا تُخِصِّي نَاءَ عَلَيْكَ أَنْتَ كَمَا أَنتَ عَلَى نَفْسِكَ﴾

"Glorified are You, we cannot enumerate Your praise. You are exactly as You have praised Yourself."

In a *Hadith* regarding prayer, the Prophet (صلى الله عليه وسلم) has said:

«أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ : سَمَّيْتَ بِهِ نَفْسَكَ ، أَوْ أَلَزَّمْتَهُ فِي كِتَابِكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ ، أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ»

"I ask you through every name by which You have named Yourself or You have revealed Your Name or taught someone from amongst Your creatures, or kept it with You in the knowledge of the Unseen".

Description of the Attributes of Allâh

فَلَا تُدْرِكُونَ لَأَهْلِ السُّنَّةِ وَالْجَمَاعَةِ عَمَّا جَاءَ بِهِ الْمُرْسَلُونَ؛ فَإِنَّهُ الصِّرَاطُ الْمُسْتَقِيمُ، صِرَاطُ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ، وَالصَّادِقِينَ، وَالشُّهَدَاءِ وَالصَّالِحِينَ. وَقَدْ دَخَلَ فِي هَذِهِ الْجُمْلَةِ مَا وَصَفَ اللَّهُ بِهِ نَفْسَهُ فِي سُورَةِ الْإِخْلَاصِ الَّتِي تَعْدِلُ ثُلُثَ الْقُرْآنِ، حَيْثُ يَقُولُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ

الصَّمَدُ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

Ahlu Sunnah wal Jama'ah do not deviate from those things which have been brought by the Prophets (عليهم السلام). The Straight Path is the path of those on whom Allâh bestowed His Favour, that is, the path of the Prophets, the truthfalsones, the martyrs and the virtuous people. It is in this collection of the Attributes which includes those ones also which Allâh has mentioned in Surah Al-Ikhlâs (the Sincerity) which is equivalent to one-third of the Qur'ân. Allâh states: "Say: (O Muhammad صلى الله عليه وسلم) 'He is Allâh, (the) One. (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks. He begets not, nor was He begotten; and there is none co-equal or comparable unto Him.'" (Surah Al-Ikhlâs, 112).

Whatever the Messengers of Allâh (عليهم الصلاة والسلام) brought with them, that alone is real. It is obligatory to obey it and forbidden to deviate from it, for this alone is the Straight Path which has no curves.

The Straight Path is only one and whoever deviates from it, he strays into the wrong path and injustice.

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

"And verily, this (i.e. Allâh's Commandments mentioned in the above two verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path" (Surah Al-An'am, 6:153).

his shoulder and said, "O Abu Mundhir! You must be happy to learn this."

A narration of Ahmad contains that the Prophet صلى الله عليه وسلم said:

«وَالَّذِي نَفْسِي بِيَدِهِ؛ إِنْ لَهَا لِسَانًا وَشَفَعَتَيْنِ تُقَدِّمُنِ الْمَلِكَ عِنْدَ سَائِي الْعَرْشِ».

"I swear in the Name of the One Who holds my soul in His possession, this verse has a tongue and two lips which describe the glorification of Allâh near His Throne."

Indeed, this great verse comprises such Names and Attributes of Allâh as are not comprised in other verses.

Allâh has in this verse given information about His Self that He is Alone in His Godhood and no type of worship and no form of it suits any other one except Him. Then after the matter of *Tauhid*, He has mentioned those things which bear witness to His Qualities and His Perfect Attributes. He said that He is Alive and has absolute control on life, for life is one of the implications of His Self which is eternal and the perfection of His life is implied in all His personal perfections just as reverence, control, knowledge, information, hearing, seeing, intention, will, etc. So, if any of these is left out, it is due to defect in life. Therefore, perfection in life means perfection in all the Attributes. Then He associated it with His Name *Al-Qaiyoom* (the Eternal) which means the One Who is established on its own and is absolutely without need from the entire creation. There is not the slightest possibility in it of mixing with want, for He is Allâh and the existence of everything is owing to him and they are all dependent on Him. In fact they cannot afford to become independent of Him even for a moment. Only He is the One Who invented the existing things in such a stable way that He looks after their needs and provides them with all that they need for survival, and for reaching that perfection which He determined for these things. In this way, this name includes all the active Attributes. That is why the *Hadith* mentions that *Al-Hayy* (the Alive) and *Al-Qaiyoom* (the Eternal) are the greatest Names of

Allâh. When He is asked for anything through these names He awards it, and when He is invoked with these names He responds.

After this, that thing has been mentioned which argues for the perfection of His *Hayat* (Life) and *Qaiyoomiyah* (Eternality). Thus He said:

﴿لَا تَأْخُذُ سِنَةٌ وَلَا نَوْمٌ﴾

“Neither slumber nor sleep overtakes Him” etc.

For this is contrary to eternity; sleep is a form of death and that is why the inhabitants of Paradise do not sleep. Then He mentioned the expanse of His territory which includes all the worlds above and all the worlds below and all are under His sway. Thus He said:

﴿لَمْ يَكُنْ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

“Unto Him belongs whatever is in the heavens and whatever is on earth ...”

And thereafter He mentioned that attribute which constitutes a proof of His kingdom, that is, He Alone has the right to intercede; no one can recommend to Him unless He has allowed him.

These include two commandments-negation and exception:

1. Affirmation of correct intercession, that is, this intercession can be taken up only by the Command of Allâh by a person with whose words and deeds Allâh is pleased.
2. Refutation of the polytheistic intercession: The polytheists had faith in their idols that these could intercede with Allâh without His Permission and Will.

Then He has mentioned His breadth and comprehensiveness of His Knowledge that nothing yet to happen and nothing that has already happened is unknown to Him. But the creatures cannot bring within bounds His Knowledge except that which Allâh Himself wants to

teach them through His Prophets or through discussion, insight, investigation and analysis.

Then He mentioned that which forms a proof for the breadth of His kingdom and for His greatness. Thus he said that His *Kursi* has been encompassing all the heavens and the earth.

The correct meaning of the *Kursi* is that it is separate from the Throne and it signifies the place lying beneath both the Steps. This is in comparison to the Throne as a ring in a desert. And what Ibn Kathir has mentioned in the interpretation of the *Kursi* with reference to Ibn 'Abbas saying that it means knowledge, is not correct. This implies repetition in the verse.

After this Allāh سبحانه has mentioned His great control and perfect power and said:

﴿وَلَا يَئُودُهُ حِفْظُهُمَا﴾

“And He feels no fatigue in guarding and preserving them.”

He is not tired of protecting the earth and the heavens. Sheikh-ul-Islam Ibn Taimiyah (رحمه الله) has done the explanation of *Ya 'ooduhu* from *Yuthqilahu* which means that He is not bored.

Later Allāh has at the end of this blessed verse qualified Himself with two great Attributes, that is, height and greatness, an absolute height in every sense. Ali is that which possesses all forms of absolute, and the height of Self is that, while Allāh is established over the Throne, He is above all creatures. '*Uloo-ul-Qadr* is that for Him all Attributes are evident in perfect form and He has the highest and the greatest level of all of them. '*Uloo-ul-Qahr* is that He is dominant over all his slaves and is the Wise and the Knower.

Al-Azeem means the One Who has the attribute of such a greatness that nothing is superior to Him, nothing is higher and greater. In the hearts of the Prophets, angels and the virtuous ones, perfect reverence is only for Allāh.

Some Attributes of Allâh and their meanings

وَقَوْلُهُ سُبْحَانَهُ: ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ وَقَوْلُهُ سُبْحَانَهُ: ﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾ وَقَوْلُهُ ﴿وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿

And Allâh said: "He is the First (nothing is before Him) and the Last (nothing is after Him), and the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything." (*Surah Al-Hadid*, 57:3) And Allâh said: "And put your trust (O Muhammad صلى الله عليه وسلم) in the Ever Living One Who dies not." (*Surah Al-Furqan*, 25:58); And said, "He is the All-Knower, the All-Wise" (*Surah At-Tahrim*, 66:2); "The All-Wise, the All-Aware." (*Surah Saba'*, 34:1).

The Statement of Allâh: "He is the First and the Last, and the Most High and the Most Near; and He is All-Knower of everything," is for the recognition of both the sides. This verse shows that all these four names are specific for the Exalted Allâh, and their meanings are particularised for Him on account of His Grace and Grandeur. For this reason nothing can be proved for anything other than Him. There occurs inconsistency in the writings of the theologians in the explanation of these names. However, in the presence of the explanation done by the infallible Prophet (صلى الله عليه وسلم), we stand in no need of any other explanation. It is reported in *Sahih Muslim* with the ascription of Abu Hurairah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) would often say while lying in the bed:

«اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ، وَرَبَّ الْأَرْضِ، رَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مَنَزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَسْتَودُّكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ

Allâh. When He is asked for anything through these names He awards it, and when He is invoked with these names He responds.

After this, that thing has been mentioned which argues for the perfection of His *Hayat* (Life) and *Qaiyoomiyah* (Eternality). Thus He said:

﴿لَا تَأْخُذُ سِنَةٌ وَلَا نَوْمٌ﴾

“Neither slumber nor sleep overtakes Him” etc.

For this is contrary to eternity; sleep is a form of death and that is why the inhabitants of Paradise do not sleep. Then He mentioned the expanse of His territory which includes all the worlds above and all the worlds below and all are under His sway. Thus He said:

﴿لَمْ يَكُنْ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

“Unto Him belongs whatever is in the heavens and whatever is on earth ...”

And thereafter He mentioned that attribute which constitutes a proof of His kingdom, that is, He Alone has the right to intercede; no one can recommend to Him unless He has allowed him.

These include two commandments-negation and exception:

1. Affirmation of correct intercession, that is, this intercession can be taken up only by the Command of Allâh by a person with whose words and deeds Allâh is pleased.
2. Refutation of the polytheistic intercession: The polytheists had faith in their idols that these could intercede with Allâh without His Permission and Will.

Then He has mentioned His breadth and comprehensiveness of His Knowledge that nothing yet to happen and nothing that has already happened is unknown to Him. But the creatures cannot bring within bounds His Knowledge except that which Allâh Himself wants to

teach them through His Prophets or through discussion, insight, investigation and analysis.

Then He mentioned that which forms a proof for the breadth of His kingdom and for His greatness. Thus he said that His *Kursi* has been encompassing all the heavens and the earth.

The correct meaning of the *Kursi* is that it is separate from the Throne and it signifies the place lying beneath both the Steps. This is in comparison to the Throne as a ring in a desert. And what Ibn Kathir has mentioned in the interpretation of the *Kursi* with reference to Ibn 'Abbas saying that it means knowledge, is not correct. This implies repetition in the verse.

After this Allāh سبحانه has mentioned His great control and perfect power and said:

﴿وَلَا يَئُودُهُ حِفْظُهُمَا﴾

“And He feels no fatigue in guarding and preserving them.”

He is not tired of protecting the earth and the heavens. Sheikh-ul-Islam Ibn Taimiyah (رحمه الله) has done the explanation of *Ya 'ooduhu* from *Yuthqilahu* which means that He is not bored.

Later Allāh has at the end of this blessed verse qualified Himself with two great Attributes, that is, height and greatness, an absolute height in every sense. Ali is that which possesses all forms of absolute, and the height of Self is that, while Allāh is established over the Throne, He is above all creatures. '*Uloo-ul-Qadr* is that for Him all Attributes are evident in perfect form and He has the highest and the greatest level of all of them. '*Uloo-ul-Qahr* is that He is dominant over all his slaves and is the Wise and the Knower.

Al-Azeem means the One Who has the attribute of such a greatness that nothing is superior to Him, nothing is higher and greater. In the hearts of the Prophets, angels and the virtuous ones, perfect reverence is only for Allāh.

Some Attributes of Allâh and their meanings

وَقَوْلُهُ سُبْحَانَهُ: ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ وَقَوْلُهُ سُبْحَانَهُ: ﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾ وَقَوْلُهُ ﴿وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿

And Allâh said: "He is the First (nothing is before Him) and the Last (nothing is after Him), and the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything." (*Surah Al-Hadid*, 57:3) And Allâh said: "And put your trust (O Muhammad صلى الله عليه وسلم) in the Ever Living One Who dies not," (*Surah Al-Furqan*, 25:58); And said, "He is the All-Knower, the All-Wise" (*Surah At-Tahrim*, 66:2); "The All-Wise, the All-Aware," (*Surah Saba'*, 34:1).

The Statement of Allâh: "He is the First and the Last, and the Most High and the Most Near; and He is All-Knower of everything," is for the recognition of both the sides. This verse shows that all these four names are specific for the Exalted Allâh, and their meanings are particularised for Him on account of His Grace and Grandeur. For this reason nothing can be proved for anything other than Him. There occurs inconsistency in the writings of the theologians in the explanation of these names. However, in the presence of the explanation done by the infallible Prophet (صلى الله عليه وسلم), we stand in no need of any other explanation. It is reported in *Sahih Muslim* with the ascription of Abu Hurairah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) would often say while lying in the bed:

«اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ، وَرَبَّ الْأَرْضِ، رَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مَنَزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَسْتَودُّكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ

the Able by virtue of His Self and some have done explanation from the negative meanings of His Names. They say that '*Aleem* (Knower) means that He is not unaware of anything and *Qadeer* (Able) means that He is not helpless from doing anything.

These Qur'anic verses constitute a decisive argument against the *Mu'tazilah*. Allāh سبحانه has said in these verses that His Knowledge is all-encompassing even to the extent of knowing every female's pregnancy and the time of birth, abortion as to when and how. He has also stated that His general authority is related to everything that is possible and His Knowledge encompasses all things. Imam Abdul Aziz Al-Makki has aptly remarked in his book *Al-Heyada* while discussing with Mu'tazili Bishr Al-Mareesi on the issue of knowledge that:

"Allāh the Revered and Magnificent has not praised any angel close to Him, any Prophet sent by Him, and any real believer in a way that He negates being ignorant, and in a way that it proves His Knowledge. But He has rather praised them by proving that they have knowledge and this negates ignorance of them. Thus one who proved knowledge, negates ignorance; but one who negated ignorance did not prove knowledge."
(*Al-Heyada*, p. 30)

A rational argument in favour of the Knowledge of Allāh is that it is impossible to invent things out of ignorance, for, in the invention of things His intention plays a part and intention is indispensable for the desired knowledge. That is why Allāh سبحانه said:

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

"Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything)." (*Surah Al-Mulk*, 67:14).

And also for the fact that the creatures have such remarkable skill, maturity and minutiae that it provides an argument in favour of the knowledge of the Creator, for without knowledge it is impossible to have its *Sudoor* (emergence).

And also because among creatures there are people who are learned; and knowledge is a perfect attribute, so if Allāh is not the Knower then many among the creatures will become greater knowers than Him.

And every kind of knowledge of the creature is derived from the Creator, and one who gives this talent is entitled to be in possession of it. How can one give a thing to anyone which he does not possess himself? The philosophers have denied the knowledge of Allāh about parts. They say that He knows the things in their totality in a positive manner. The essence of their statement is that He does not know anything, for whatever exists in the external form is all partial. The extremists of the *Qadariyah*^[1] sect deny that Allāh knows the acts of His slaves before they are performed. They have done so, because according to them, such a knowledge of Allāh leads to fatalism. But such a statement of these people is false from the standpoint of every religion.

Allāh says, "Verily, Allāh is the All-Provider...". In this verse Allāh's Name has been mentioned as the Provider. The word in Arabic is *Razzāq* formed by the word *Rizq*. *Ar-Razzāq* means One Who gives His slaves livelihood constantly and in abundance. Whatever gainful thing reaches them from Allāh سبحانه is *Rizq* whether it is lawful or unlawful, in as much as He has made it a livelihood and provision for his slaves. Allāh says:

﴿وَالَّذِينَ يَسْقُونَ زُرْقًا يَنْفَعُهُمْ شَرْبُهُمْ يَوْمَ الْقِيَامَةِ﴾

"And tall date-palms, with ranged clusters. A provision for (Allāh's) slaves." (*Surah Qaf*, 50:10,11).

[1] *Al-Qadariyah*: They are *Al-Mu'tazilah* and all those who agreed with them. Their belief is that Allāh the Exalted has enjoined the slaves to do good and forbidden them from evil. He doesn't know His obedient slaves from among disobedients but after committing the good or bad deeds. They are opponent of *Al-Jabariyah*.

He also says:

﴿وَلِي السَّمَاءُ رِزْقُكُمْ وَمَا تُعَدُّونَ﴾

"And in the heaven is your provision, and that which you are promised." (*Surah Adh-Dhâriyat*, 51:22).

But if there is permission for its use it, will be regarded as lawful, otherwise prohibited. However, all is livelihood. The fact that the noun clause has been employed with a proper noun and there is the conjunction of *Huwa* (He) between both the clauses of the sentence, means to explain that to provide livelihood to the slaves is specific to Allâh.

It is narrated by Ibn Mas'ud:

«أَفَرَأَيْتُمْ رَسُولُ اللَّهِ ﷺ: إِنَّمَا أَنَا الرِّزَّاقُ ذُو الْقُوَّةِ الْمَتِينِ»

"The Prophet (صلى الله عليه وسلم) told me Allâh says (in a *Hadith Qudsi* - a *Hadith* received by the Prophet صلى الله عليه وسلم directly from Allâh): 'I Alone am the *Razzâq* (Provider) and Owner of stable power'."

Dhul Quwwa means Powerful in the sense of noun '*Qawi*', but this sense is in the superlative degree which shows that in the Power of Allâh there is no flaw or defect.

Al-Mateen is the Name of Allâh which has been derived from *Mataannah*. Ibn Abbas has explained it in the sense of intense, i.e., strong.

minerals which come out of the earth, are all known to Him. Similarly Allâh knows all about the snow, hail, rains, lightning, and the angels who descend, and the human acts which go up, and the flying birds that soar in the sky. He has also mentioned that the keys of the Unseen are with Him about which no one knows except Him. The word *Mafaatihul-Ghaib* (Keys to the Unseen) has been explained to its treasures and it has also been said that this signifies its means and media which approach to Him.

The Prophet (صلى الله عليه وسلم) has explained it like this:

مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَتَلَمَّهَنَّ إِلَّا اللَّهُ، ثُمَّ تَلَا قَوْلَهُ تَعَالَى: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١﴾

"The Keys of the Unseen are five in number which no one knows except Allâh". After that the Prophet (صلى الله عليه وسلم) recited the following: "Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)." (*Surah Luqman*, 31:34)

The last two Qur'anic verses show that Allâh سبحانه is the Owner of such a knowledge which is His Attribute and exists with His Self. The *Mu'tazilah*⁽¹⁾ have a difference of opinion in this matter and deny His Attributes. Some of them say that He is the Knower and

⁽¹⁾ *Al-Mu'tazilah*: They deny the Attributes of Allâh like *Jahmiyah*, and believe in *Qadar* (destiny) that acts of slaves have been created already for them, same as *Qadariyah* say. They deny the Vision of Allâh on the Day of Judgement. They make obligatory for Allâh to give reward of punishment. They prefer discernment against the traditions. They are the followers of Wasil bin 'Ala who separated from the companionship of Hasan Al-Basri. There are 20 groups of *Al-Mu'tazilah*. Their original creeds are still found these days.

the Able by virtue of His Self and some have done explanation from the negative meanings of His Names. They say that '*Aleem* (Knower) means that He is not unaware of anything and *Qadeer* (Able) means that He is not helpless from doing anything.

These Qur'anic verses constitute a decisive argument against the *Mu'tazilah*. Allāh سبحانه has said in these verses that His Knowledge is all-encompassing even to the extent of knowing every female's pregnancy and the time of birth, abortion as to when and how. He has also stated that His general authority is related to everything that is possible and His Knowledge encompasses all things. Imam Abdul Aziz Al-Makki has aptly remarked in his book *Al-Heyada* while discussing with Mu'tazili Bishr Al-Mareesi on the issue of knowledge that:

"Allāh the Revered and Magnificent has not praised any angel close to Him, any Prophet sent by Him, and any real believer in a way that He negates being ignorant, and in a way that it proves His Knowledge. But He has rather praised them by proving that they have knowledge and this negates ignorance of them. Thus one who proved knowledge, negates ignorance; but one who negated ignorance did not prove knowledge." (*Al-Heyada*, p. 30)

A rational argument in favour of the Knowledge of Allāh is that it is impossible to invent things out of ignorance, for, in the invention of things His intention plays a part and intention is indispensable for the desired knowledge. That is why Allāh سبحانه said:

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

"Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything)." (*Surah Al-Mulk*, 67:14).

And also for the fact that the creatures have such remarkable skill, maturity and minutiae that it provides an argument in favour of the knowledge of the Creator, for without knowledge it is impossible to have its *Sudoor* (emergence).

And also because among creatures there are people who are learned; and knowledge is a perfect attribute, so if Allāh is not the Knower then many among the creatures will become greater knowers than Him.

And every kind of knowledge of the creature is derived from the Creator, and one who gives this talent is entitled to be in possession of it. How can one give a thing to anyone which he does not possess himself? The philosophers have denied the knowledge of Allāh about parts. They say that He knows the things in their totality in a positive manner. The essence of their statement is that He does not know anything, for whatever exists in the external form is all partial. The extremists of the *Qadariyah*^[1] sect deny that Allāh knows the acts of His slaves before they are performed. They have done so, because according to them, such a knowledge of Allāh leads to fatalism. But such a statement of these people is false from the standpoint of every religion.

Allāh says, "Verily, Allāh is the All-Provider...". In this verse Allāh's Name has been mentioned as the Provider. The word in Arabic is *Razzāq* formed by the word *Rizq*. *Ar-Razzāq* means One Who gives His slaves livelihood constantly and in abundance. Whatever gainful thing reaches them from Allāh سبحانه is *Rizq* whether it is lawful or unlawful, in as much as He has made it a livelihood and provision for his slaves. Allāh says:

﴿وَالَّذِينَ يَسْقُونَ زُرْقًا يَنْفَعُهُمْ شَرْبُهُمْ رِزْقًا لِلْعِبَادِ﴾

"And tall date-palms, with ranged clusters. A provision for (Allāh's) slaves." (*Surah Qaf*, 50:10,11).

[1] *Al-Qadariyah*: They are *Al-Mu'tazilah* and all those who agreed with them. Their belief is that Allāh the Exalted has enjoined the slaves to do good and forbidden them from evil. He doesn't know His obedient slaves from among disobedients but after committing the good or bad deeds. They are opponent of *Al-Jabariyah*.

He also says:

﴿وَلِي السَّمَاءُ رِزْقُكُمْ وَمَا تُعَدُّونَ﴾

"And in the heaven is your provision, and that which you are promised." (*Surah Adh-Dhâriyat*, 51:22).

But if there is permission for its use it, will be regarded as lawful, otherwise prohibited. However, all is livelihood. The fact that the noun clause has been employed with a proper noun and there is the conjunction of *Huwa* (He) between both the clauses of the sentence, means to explain that to provide livelihood to the slaves is specific to Allâh.

It is narrated by Ibn Mas'ud:

«أَفْرَأَيْتَنِي رَسُولُ اللَّهِ ﷺ: إِنَّمَا أَنَا الرِّزَّاقُ ذُو الْقُوَّةِ الْمَتِينِ»

"The Prophet (صلى الله عليه وسلم) told me Allâh says (in a *Hadith Qudsi* - a *Hadith* received by the Prophet صلى الله عليه وسلم directly from Allâh): 'I Alone am the *Razzâq* (Provider) and Owner of stable power'."

Dhul Quwwa means Powerful in the sense of noun '*Qawi*', but this sense is in the superlative degree which shows that in the Power of Allâh there is no flaw or defect.

Al-Mateen is the Name of Allâh which has been derived from *Mataannah*. Ibn Abbas has explained it in the sense of intense, i.e., strong.

Affirmation of Hearing, Seeing and Intention for Allâh

وَقَوْلُهُ تَعَالَى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ وَقَوْلُهُ: ﴿إِنَّ اللَّهَ يَمُنُّ بِمَا يَكْتُرُمُ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾ وَقَوْلُهُ: ﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾ ﴿وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

Allâh says, "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (*Surah Ash-Shura*, 42:11) and says, "Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer." (*Surah An-Nisa'*, 4:58) and says, "It was better for you to say when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh'." (*Surah Al-Kahf*, 18:39). "If Allâh had willed, they would not have fought against one another, but Allâh does what He likes." (*Surah Al-Baqarah*, 2:253)

The Statement of Allâh "There is nothing like unto Him and He is the All-Hearer, the All-Seer", negates the resemblance of all other things to Allâh and then mentions two of His Attributes—Hearing and Seeing. But the negation of likeness does not mean negation of the Attributes as is claimed by the *Mu'attilah* and argued falsely by them. It rather means proving the Attributes of Allâh by negating their likeness with those of the creatures. Allamah Ibn Al-Qaiyim says:

"In the Qur'ânic verse 'There is nothing like unto Him', Allâh wants to negate that anything is His partner, or a god, or deserving of worship and reverence as is done by the polytheists. Nor does He mean the negation of His Perfect Attributes, nor negating to His creatures the heights of the perfection of Scriptures, communications with His Messengers and seeing Him clearly by the faithful with the

inward eye. Just as you see the sun and moon while in the waking state."

As-Samee' means the One Who hears all the sounds however hidden they are. He hears the secrets and the whispers also. Allāh's Attribute of Hearing is not similar to the hearing of the creatures.

Al-Baseer as an attribute of Allāh meaning that He sees all persons, colours and all tangible things however fine and remote they are. No curtain or impediment can obstruct His Vision. This word proves the attribute of sight for Allāh in the most befitting manner for Him. Abu Daud contains a *Hadith* narrated by Abu Hurairah (رضي الله عنه):

«أَنَّ النَّبِيَّ ﷺ قَرَأَ هَذِهِ الْآيَةَ: ﴿إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾، فَوَضَعَ إِيَّاهَا عَلَى أُذُنِهِ،
وَالَّتِي تَلِيهَا عَلَى عَيْنَيْهِ»

"When the Prophet (صلى الله عليه وسلم) recited the Qur'ānic verse: "Truly, Allāh is Ever All-Hearer, All-Seer" he put his thumb on his ears and the fingers close to the thumb on his eyes."

The *Hadith* means that Allāh hears through His Ears and sees through His Eyes. This *Hadith* is an argument against those *Ash'ari* who explain the Hearing of Allāh in terms of the knowledge of what is heard, and purport to mean by seeing the knowledge of what is to be seen. This is a wrong explanation. A blind man is certain of the existence of the sky but he does not see it; the deaf knows about the existence of sound but does not hear it.

Allāh says, "It was better for you to say..." These verses prove two Attributes of Allāh—Intention and Will. There are a large number of texts about them. *Ash'ari* prove an eternal intention which is related to all the events that were to take place in the beginning of the eternity. In this way it implies that will comes after intention. But *Mut'azilah* while keeping within the confines of their creed deny the attribute of intention also, and say that Allāh makes a fresh intention which does not imply an occasion. This implies that the attribute exists by itself. But this is the falsest notion.

The *Ahlul Haqq* say that intention is of two types:

1. *Intention related to do and create.* This is synonymous to will. Both these are related to whatever Allāh wants to do or create. Whenever He intended for any thing and wanted it to happen, it came into being after His Intention; as Allāh says,

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

“Verily, His Command, when He intends a thing, is only that He says to it, ‘Be!’ and it is!” (*Surah As-Saffat*, 36:82).

It has been stated in an authentic *Hadith*:

﴿وَمَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ﴾

“Whatever Allāh wills, that takes place; and whatever He does not will, that does not take place.”

2. *Intention related to Shari'ah:* This is about those commands of Allāh which He gives to His slaves according to His Will and Pleasure, as He says:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

“Allāh intends for you ease, and He does not want to make things difficult for you.” (*Surah Baqarah*, 2:185).

Both types of intentions are not dependent on each other. Rather, each of them sometimes relates to such issues with which the other has nothing to do. Among both these, there exists a *casual relationship* regarding their being general or specific. One intention, related to do and create, is general in respect of the fact that it relates to such matters that He does not like or it is not agreeable to Him such as *Kufr* and sin, and is specific in respect of the fact that it does not relate to the Faith of the *Kafir* and the obedience of the corrupt.

The intention related to *Shari'ah* is general because it is lined to all the precepts laid down whether they are followed or not followed.

They are particular from the standpoint that the happening of any would-be intention is sometimes not commanded.

In sum, both the intentions are sometimes together such as the Faith of the *Mumin* and the obedience of the obedient, but the would-be intention gets separated such as the *Kufr* of the *Kafir* and the sinfulness of the sinful. And the *Shari'ah* intention gets separated such as the Faith of the *Kafir* and the obedience of the sinful.

Allâh says:

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾

"It was better for you to say, when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh'" (*Surah Al-Kahf*, 18:39).

This Statement of Allâh related to the conversation of a *Mu'min* man with his *Kafir* companion who had two orchards. The *Mu'min* companion exhorts him that he should thank Allâh for His favours and leave them to the Will of Allâh, and feel afraid of the Power and Might of Allâh, for the power lies in the Hands of Allâh.

Allâh says, "And if Allâh had willed..." This relates to the dissensions between the followers of the Messengers of Allâh that took place out of jealousies and hostilities. This was according to the Will of the Mighty and the Magnificent Allâh. If He had not willed so, such things would not have happened. But He willed and such things happened.

The Attributes of Mercy, Pleasure, Wrath, Curse, Coming, etc.

وَقَوْلُهُ: ﴿يَسْمِعُ اللَّهُ الْكَافِرَ الرَّحِيمَ﴾ ﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾ ﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾ ﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾ ﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾ ﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ ﴿فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾ وَقَوْلُهُ: ﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ﴾ ﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ﴾ ﴿فَلَمَّا اسْتَفْتَيْنَا مِنْهُمْ﴾ ﴿وَلَيْكِ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ﴾ ﴿كَبُرَ مَقْنًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾ وَقَوْلُهُ: ﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِّنَ الْغَمَامِ وَالْمَلَأْتِجَةِ وَفُيْضَ الْأَمْرِ﴾ ﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْثُ مَا يَتَذَكَّرُ﴾ ﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًا وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾ ﴿وَيَوْمَ تَشْفَقُ السَّمَاءُ فِالْغَمِّ تَزِيلُ الْمَلَائِكَةُ تَزِيلًا﴾

And He said, "In the Name of Allāh, the Most Beneficent, the Most Merciful." (*Surah Al-Fatḥah*, 1:1); "Our Lord! You comprehend all things in mercy and knowledge," (*Surah Ghafir*, 40:7); "And He is Most Merciful to the believers." (*Surah Al-Aḥzāb*, 33:43); "And My mercy embraces all things." (*Surah Al-A'raf*, 7:156); "Your Lord has written Mercy for Himself." (*Surah Al-An'am*, 6:54); "He is the Oft-Forgiving, the Most Merciful." (*Surah Yunus*, 10:107); "But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy." (*Surah Yusuf*, 12:64); and He said, "Allāh well-pleased with them, and they with Him." (*Surah Al-Baiyinah*, 98:8); "And whoever

Ma'idah, 5:54); "Verily, Allāh loves those who fight in His cause in rows (ranks) as if they were a solid structure." (*Surah As-Saff*, 61:4); "And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islamic Monotheism)." (*Surah Al-Buruj*, 85:14).

Allāh says: "And whomsoever... up to the sky." This verse shows that providing guidance and leaving strayed are the volitions of Allāh and whomsoever He wishes to give guidance, that is, wants to bestow him with revelations and assistance, He opens up his heart for revelation and fills it up with radiance which keeps it open, as has been stated in the *Hadith*. And those whom Allāh wants to leave strayed and humiliated, He turns their breast extremely narrow and the light of Faith cannot penetrate into it. Such a man has been likened to one who is ascending into the heaven. These verses contain the affirmation of those acts of Allāh which take place from His Attribute of love. The love of Allāh for some people, some acts and some manners is an Attribute established with His Self. These are active voluntary Attributes which are related to His Will.

Out of His powerful Will, He likes certain things as against certain other things. The *Ash'ari* and the *Mu'tazilah* deny the attribute of love. Their contention is that it creates an illusion of shortcoming, for among the creatures, love indicates an inclination towards the person who is the object of love or derives pleasure from that person. The *Ash'ari* turn the attribute of love into the attribute of intention and say that the love of Allāh with His slaves is nothing more than the fact that He intends to give them respect and reward.

They hold similar views about the Attributes of agreement, wrath and aversion, etc. According to them all these are in the sense of reward and retribution.

The *Mu'tazilah* do not accept that the Attributes of intentions are established with the Self of Allāh. They do the explanations of love in the sense of the spirit of virtue which is due on Allāh in favour of such worshippers. Its basis for them lies in the belief that to reward the obedient and to punish the sinful is due on Allāh.

Ahlul-Haqq prove that the love, worthy of Allāh is a real attribute of Him. According to them there is no place in it for defect and similitude. *Ahlul-Haqq* prove that Allāh has intention of rewarding the beloved worshipper and giving him respect by way of an implication of being His beloved worshippers. What answer will the deniers of love give to that *Hadith* which has been narrated by Abu Hurairah in which the Prophet (صلى الله عليه وسلم) said:

«إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا؛ قَالَ لِجِبْرِيلَ عَلَيْهِ السَّلَامُ: إِنِّي أُحِبُّ فُلَانًا فَأَحِبَّهُ. قَالَ: فَيَقُولُ جِبْرِيلُ عَلَيْهِ السَّلَامُ لِلْأَهْلِ السَّمَاءِ: إِنَّ رَبَّكُمْ عَزَّوَجَلَّ يُحِبُّ فُلَانًا فَأَحِبُّوهُ. قَالَ: فَيَحِبُّهُ أَهْلُ السَّمَاءِ، وَيُؤْضَعُ لَهُ الْقَبُورُ فِي الْأَرْضِ، وَإِذَا أَبْغَضَهُ فَمَثِيلُ ذَلِكَ»

“Indeed when the Mighty and Magnificent Allāh loves a slave, He tells Gabriel: ‘I love that particular person, You should also love him.’ Then Gabriel says to the inhabitants of the heaven, ‘Your Lord loves that particular person and so all of you love him.’ Then the inhabitants of the heaven also love him, and he is given recognition on the earth. And when Allāh keeps animus with someone then the same thing happens in this case also.”

This *Hadith* has been reported both in *Al-Bukhari* and *Muslim*.

Allāh says “And do good...” He has commanded here for goodness in general, particularly in connection with providing the sanctioned livelihood. Goodness in *Nafaqah* (livelihood) takes place in spending wealth and by preventing hoarding, or following the middle path between spending and hoarding. This is an important command stated by Allāh in *Surah Al-Furqan* (the Criterion) (25:67)

Muslim has reported in his *Sahih* a narrative from Shaddad bin Aus (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said:

«إِنَّ اللَّهَ تَتَبَّ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُجِدْ أَحَدُكُمْ شَفَرَتَهُ، وَلْيُيَرَّحْ ذَيْبُهَا»

"Allâh has made it compulsory to do good for everything. When you have to behead a person do it in a good manner, and when you slaughter an animal do it well. You must keep your knife sharpened and the animal to be slaughtered must have been kept comfortably."

Allâh says, **"Indeed Allâh loves the good-doers"**. This command for doing good is causative, for, when people will come to know that goodness is the cause of the love of Allâh they will try to obey Him.

In another verse Allâh says, **"...and be equitable"** which means doing justice at the time of settling disputes between two hostile groups of the believers. The word is derived from *Qist* which means apportioning equally. One of the Names of Allâh is *Al-Muqsit* also. In the noble verse, justice has been raised above nobility and this is a means of inviting the love of Allâh.

Allâh says, **"So long as they are true to you, stand true to them..."** which means that when there is a covenant between you and some other persons such as those with whom you made a treaty near the Inviolable House of worship then you remain firm on your promise till the time they remain firm in relation to you. Allâh has again stated the nature of this command in the verse: **"Verily, Allâh loves *Al-Muttaqeen* (pious and righteous persons)"** i.e. are afraid of Him in everything, and one of these is not to violate promises.

Allâh says, **"Truly, Allâh loves those ..."** In this verse Allâh gives the tidings of His love for those slaves who are of the following two kinds:

1. Repentant: Those people who repent a great deal and turn to Allâh with abundance of penitence, and because of which they become purged and purified of open and secret sins.
2. Purified: Those people who overstress their efforts in achieving purity, that is, by performing *Wudu* to obtain cleanliness or by bathing to remove pollutions. It has also been said that the better among the purified are those who avoid having coitus with their

wives during their menstruation period or avoid having anal sex with them. It is better to lay down this word as a general rule.

Allâh says, "If you (really) love Allâh..." The context of this verse is narrated as follows: Some people claimed that they loved Allâh. Allâh sent this verse for their trial. In this verse Allâh laid down the obedience of the Prophet (صلى الله عليه وسلم) as a pre-condition, for this love could be attained only by accepting his guidance and the grace of his obedience.

Allâh says, "And He is Oft-Forgiving, full of love." This verse mentions two Names of Allâh which are included among the best names. i.e. *Al-Ghafoor* and *Al-Wadood*.

Al-Ghafoor is derived from the root *Ghafir* which means the One Who connives at His wrongdoing worshipper and is lenient in seizing them. The real meaning of *Ghafir* is to cover. As is *Mighfar* for covering the head.

Al-Wadood is derived from the root *Wudd* which means pure love and refinement. This word either means One Who has enormous love for those who are obedient to Him and He remains close to them through His help and cooperation, or, it means that His obligation is so great that His creature is bound to love Him, worship Him and recite hymns in His praise.

The Attributes of Mercy, Pleasure, Wrath, Curse, Coming, etc.

وَقَوْلُهُ: ﴿يَسْمِعُ اللَّهُ الْكَافِرَ الرَّحِيمَ﴾ ﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾ ﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾ ﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾ ﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾ ﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ ﴿فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾ وَقَوْلُهُ: ﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاءُ مِثْلِهِ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ﴾ ﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ﴾ ﴿فَلَمَّا اسْتَفْتَيْنَا مِنْهُمْ﴾ ﴿وَلَيْكِ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ﴾ ﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾ وَقَوْلُهُ: ﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِّنَ الْغَمَامِ وَالْمَلَأْتِيجَ وَفُيْضَ الْأَمْرِ﴾ ﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْثُ مَا يَتَذَكَّرُ﴾ ﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًا وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾ ﴿وَيَوْمَ تَشْفَقُ السَّمَاءُ الْفَتَقَ وَزُلْزِلَتِ الْمَلَائِكَةُ تَزِيلًا﴾

And He said, "In the Name of Allāh, the Most Beneficent, the Most Merciful." (*Surah Al-Fatḥah*, 1:1); "Our Lord! You comprehend all things in mercy and knowledge," (*Surah Ghafir*, 40:7); "And He is Most Merciful to the believers." (*Surah Al-Aḥzab*, 33:43); "And My mercy embraces all things." (*Surah Al-A'raf*, 7:156); "Your Lord has written Mercy for Himself." (*Surah Al-An'am*, 6:54); "He is the Oft-Forgiving, the Most Merciful." (*Surah Yunus*, 10:107); "But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy." (*Surah Yusuf*, 12:64); and He said, "Allāh well-pleased with them, and they with Him." (*Surah Al-Baiyinah*, 98:8); "And whoever

kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allāh are upon him," (*Surah An-Nisa*, 4:93); and Allāh said, "That is because they followed that which angered Allāh, and hated that which pleased Him." (*Surah Muhammad*, 47:28); "So when they angered Us, We punished them" (*Surah Az-Zukhruf*, 43:55) and He said, "But Allāh was averse to their being sent forth, so He made them lag behind," (*Surah At-Tauba*, 9:46); and He said, "Most hateful it is with Allāh that you say that which you do not do." (*Surah As-Saff*, 61:3); and He said, "Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged." (*Surah Al-Baqarah*, 2:210); "Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., arising of the sun from the west)!" (*Surah Al-An'am*, 6:158); "Nay! When the earth is ground to powder, and your Lord comes with the angels in rows." (*Surah Al-Fajr*, 89:21, 22); "And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending." (*Surah Al-Furqan*, 25:25).

In Allāh's saying, "*Bismillah-ir-Rahman-ir-Raheem*" and also in the verses that follow it, two Names of Allāh, *Ar-Rahman* and *Ar-Raheem*, have been affirmed. They also affirm the Attributes of Mercy and Knowledge.

Ar-Rahman argues for the attribute of the Self of Allāh and *Ar-Raheem* for His active attribute. The *Asha'irah* and *Mu'tazilah* deny the attribute of Mercy. They claim that this shows emaciation and weakness in the creature, and the one who is the object of mercy feels a sense of sorrow. However, this is the worst ignorance, Mercy is from the strong on the weak. Thus emaciation and weakness are not inevitable. It rather happens sometimes during a state of extreme domination and control—a strong man is merciful on his small child as also on his aged parents and infirm people.

Emaciation and weakness have no bearing on mercy when these are condemned Attributes while Allāh has Himself qualified His Self with mercy, and praised His friends who are qualified with it, and commanded them also to go on leaving a testament in favour of it for the next generations.

Allāh says, “*Our Rabb (Lord)! You comprehend all things in mercy and knowledge*” (*Surah Ghafir*, 40:7). This is a description of the statements made of the Throne bearers and of the angels around it who seek Allāh’s support for the faithful through their prayers to the *Ruboobiyah* (Lordship) of Allāh, the extent of His Knowledge and His Mercy. This is from amongst those best means through which one can expect the prayer to be granted. The real sentence will be like this: Your Mercy and Your Knowledge are predominant over everything. The mercy of the sacred Allāh is common to every one in the world be he a believer, or unbeliever, a pious man or a wicked man. On the Day of Judgement it will be special for those who ward-off evil, as Allāh says:

﴿مَّا كُنْتُمْ لِلَّذِينَ يَنْفُونَ وَرَوُّوكَ الرَّكَّةَ﴾

“I shall ordain for those who are the *Muttaqun* and give *Zakat* (obligatory charity)” (*Surah A’raf*, 7:156).

And Allāh says, “Your Lord has written Mercy for Himself” (*Surah Al-An’am*, 6:54). He has made it compulsory for Himself by way of generosity and obligation; none other has enjoined it upon Him.

It is transmitted from Abu Hurairah in the *Sahihain*:

«إِنَّ اللَّهَ لَمَّا خَلَقَ الْخَلْقَ كَتَبَ كِتَابًا، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ : إِنْ رَحِمْتِي سَبَّحْتُ - أَوْ تَسَبَّحْتُ - غَضِبْتِي»

“When Allāh created the universe, He wrote a book which He keeps with Him on the Throne that His Mercy takes precedence on His Wrath.”

Allāh says, “But Allāh is the Best to guard,” (*Surah Yusuf*, 12:64). The words *Haafiz* and *Hafeez* are derived from the root *Hifz*. Its

‘I take shelter in that radiance of Your Countenance by which You illuminated the darknesses, etc.’

Moreover, it is narrated by Abu Moosa Al-Ash‘ari رضي الله عنه that the Prophet (صلى الله عليه وسلم) said:

«حِجَابُهُ النُّورُ أَوْ النَّارُ، لَوْ كَشَفَهُ لَأُخْرِقَتْ سُبُحَاتُ وَجْهِهِ مَا اشْتَوَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

“His cover is Radiance or Fire. If He uncovers it then the brightness of His Countenance will burn up the creature up to the end of His sight.”

Allāh says: “What prevents ...”. In both the verses occurring afterwards there is affirmation of the real attribute of both His Hands suited to His Stature. In the first verse, He is rebuking Satan when he had refused to lie prostrate before Adam whom Allāh had made with His own Hands. It is not possible for us to interpret ‘Hands’ in the sense of power, for Allāh created all things including Satan by His power. This gives no distinctiveness to Adam with which he could be distinguished.

In a *Hadith* reported by Abdullah bin ‘Amr (رضي الله عنه) it is mentioned:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ ثَلَاثَةَ أَشْيَاءَ بِيَدِهِ: خَلَقَ آدَمَ بِيَدِهِ، وَكَتَبَ التَّوْرَةَ بِيَدِهِ، وَغَرَسَ جَنَّةَ عَدْنٍ بِيَدِهِ»

“Allāh created three things with His own Hands. He created Adam with His own Hands: He wrote the Torah with His Hands and planted the Garden of Eden with His Hands.”

Special mention of these three things, despite the fact that they came into existence along with other creatures through His Power, argues in favour of an additional feature in their creation.

Yadain (two hands) along with the grammatical form meant for two is recognised for real hands alone. It has never been used in the sense of power and favour. It will not be justified to say that Allāh

himself agreed with Him according to his station in life: and he remains so pleased with his station that he believes that the amount of goodness with which he has been favoured is such that no one has been favoured with that amount of goodness. And this will take place in Paradise.

Allâh says, "And whoever kills a believer intentionally..." By saying "believer", He excepted the killing of the *Kafir*; and by intentionally, He means deliberately. In other words such a killing has been excepted in which one kills a person whom one regards innocent and which creates the notion that the death of the person took place through him. Killing by mistake has been excepted by this.

"Forever" means one that lives forever. It has also been maintained that *Khulood* means staying too long; and *La'n* means cursing and keeping away from the favours of Allâh. The cursed is that man on whom curse has been proved or one on whom cursing has been invoked. The *Ulama* differ regarding these verses and thus they marshal arguments that the repentance of the one who has committed a murder intentionally will not be accepted and he will always remain in Hell. And this goes against the Statement of Allâh:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

"Verily, Allâh forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases" (*Surah An-Nisa*, 4:48).

The *Ulama* have given various explanations for it.

1. This retribution is for that person who considers the intentional murder of a believer justified.
2. This retribution is for that person who is deserving of it with the possibility that he will not receive the retribution, and that he does righteous deeds and is deserving of rewards. Even then if he gets the retribution his bad deed will be given preference.

3. This verse was revealed by way of warning and rebuke and on account of the gravity of the matter.

4. *Khulood* means staying for a long time.

The statement of Ibn Abbas and some others is that the repentance of the man who commits murder deliberately is not accepted. So much so that Ibn Abbas says that this verse is the last verse which has not been cancelled by any other verse. The real thing is that a murderer has to meet three claims: (1) the Right of Allāh, (2) the right of the successors of the victim, and (3) the right of the victim. The Right of Allāh is dropped by repentance. The right of the successors is dropped by paying them the blood-money in the world or by obtaining forgiveness. Albeit the right of the murdered person is not dropped until he meets the murderer on the Day of Judgement, and placing his head in the hand of the murderer does not say, 'O Allāh! Ask him about why did he murder me?'

Allāh says: "So when they angered Us..." *Asf* means severe sadness and severe wrath, while revenge means punishment derived from *Nagma*—indignation, grudge etc.

Allāh says, "Do they then wait..." These verses have descended to confirm two active Attributes of Allāh, that is, the Attribute of *Ityaan* and the attribute of *Maji'*, in other words the Attributes of Allāh about His coming on the Day of Judgement. The Faith of the *Ahlus Sunnah* in these Attributes is based on the fact that they are real and are remote from such amplifications as are essentially *Ilhaad* and *Ta'teel*.

It appears appropriate that we present here the statement of the exponent of *Tajahhum* and *Ta'teel* of this time. We mean Zahid Al-Kauthari. He writes on the footnotes of the *Kitab-ul-Asma was-Sifat* by Al-Baihaqi,

"Az-Zamakhshari said that Allāh will bring doom through clouds from which people will expect mercy. This doom will be

tremendously horrendous and exciting.” Imam Fakhruddin Ar-Razi says, “They will receive the command of Allâh.”

The statement that Al-Kauthari has quoted from his preceding *Ulama* who believed in *Ta’teel* suffers from a great deal of looseness in *Ta’weel* and *Tashreeh*. However, the verses are lucid on their subjects in which there is no scope for these interpretations. The first verse gives information to those who insist on *Kufr* and follow the path of animus and Satan that they have only to wait for Allâh Who will come in the clouds to judge between them. This will happen on the Day of Judgement. That is why He says after it that the issues will be judged. The second verse is also perfectly clear. The amplification of the word ‘to come’ in the sense of command or doom, only on the ground that the word *Ityaan* has been used in some other verses for the coming of the angels or of others, is not possible.

Allâh says, “And your Lord comes with the angels in rows.” It is not possible to construe this verse in the sense of coming of doom for it means the coming of Allâh on the Day of Judgement to judge the issues. At that time the angels will be standing lines up in respect and awe of Allâh. At the time of His arrival, the sky will be rent with the clouds as is revealed from the last verse. Allâh will come, will descend, and will be close. He rose over His Throne and separated from the creatures. These are the real acts of Allâh, and to claim that these are appearances, tantamount to denying Allâh’s Power over action. To believe that this coming will be like the coming of the creature, and this is metaphorical, leads to denial and negation.

Affirmation of the Face, the Eyes, and the Hands for Allâh

وَقَوْلُهُ: ﴿وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾ ﴿كُلُّ شَيْءٍ وَهَالِكٌ إِلَّا وَجْهَهُ﴾ وَقَوْلُهُ: ﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتَ بِيَدَيْ﴾ ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَفْلُوءَةٌ عَلَتْ أَيْدِيهِمْ وَلَعْنُوا يَمَانًا قَالُوا يَا بَدَأَ مِصْرَ طَافِيئِينَ كَيْفَ يُنْفِقُ كَيْفَ يَشَاءُ﴾ وَقَوْلُهُ: ﴿وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾ ﴿وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَجٍ وُدُّسِرٍ ۝ نَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرَ﴾ ﴿وَأَلْقَيْتُ عَلَيْكَ حَبْرَةً مَقِيٍّ وَلِنُصْنَعَ عَلَى عَيْنِي﴾

And He said, "And the Face of your Lord full of Majesty and Honour will abide forever." (*Surah Ar-Rahman*, 55:27); "Everything will perish save His Face." (*Surah Al-Qasas*, 28:88); He said, "What prevents you from prostrating yourself to the one whom I have created with both My Hands." (*Surah Sad*, 38:75); "The Jews say: 'Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty).' Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills." (*Surah Al-Ma'idah*, 5:64); and Allâh says "So wait patiently (O Muhammad صلى الله عليه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes," (*Surah At-Tur*, 52:48); "And We carried him on a (ship) made of planks and nails. Floating under Our Eyes, a reward for him who had been rejected!" (*Surah Al-Qamar*, 54: 13,14); "And I endued you with love from Me, in order that you may be brought up under My Eye." (*Surah Ta-Ha*, 20:39).

Both these verses (i.e. 55:27 and 28:88) mention the attribute of Face. There are numerous passages in the Qur'ân and the *Hadith* in the affirmation of Face which negate those amplifications of the *Mu'attilah* which they do in the explanation of *Wajh* (countenance)

"All praise is for Allāh Whose hearing of all sounds is limitless. The complaining woman came to the Prophet (ﷺ) and began to complain. I heard her talk from a corner of the house. On this occasion Allāh sent down the verse, 'And Allāh has heard... Allāh is All-Hearer, All-Seer'."

The second verse descended about Finhaas, the Jew, when he said to Abu Bakr in response to being invited to embrace Islam. "O Abu Bakr! I do not stand in need of Allāh; It is He Who needs me. If He were rich He would not ask for loan from me."

In the third verse, it has been stated by way of warning and dismaying whether it is so that those who do a wrong thing stealthily, believe that Allāh does not hear their whisperings. Allāh certainly hears them and his watchmen record their talks and deeds.

In the fourth verse, Allāh is addressing Moses and Aaron. Both had complained to Allāh regarding the violence and oppression of the Pharaoh. At this Allāh asked them not to be afraid, He is with them. He hears and sees.

The fifth verse descended regarding Abu Jahl. He had prevented the Prophet (ﷺ) from offering *Salaat* (prayer) near the Ka'bah. The verse came on this occasion in which Allāh says:

﴿أَرَأَيْتَ الْآلِيَ بْنَ مَرْثَدَةَ ۖ إِذَا صَلَّى ۚ أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ ۚ أَوْ أَمَرَ بِالْعَدَىٰ ۚ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۚ
 ۝ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۚ﴾

"Have you (O Muhammad ﷺ) seen him (i.e. Abu Jahl) who prevents a slave (Muhammad ﷺ) when he prays? Tell me, if he (Muhammad ﷺ) is on the guidance (of Allāh) or enjoins piety. Tell me, if he (the disbeliever, Abu Jahl) denies (the truth, i.e. this Qur'ân), and turns away? Knows he not that Allāh does see (what he does)?" (*Surah Al-'Alaq*, 96: 9-14).

‘I take shelter in that radiance of Your Countenance by which You illuminated the darknesses, etc.’

Moreover, it is narrated by Abu Moosa Al-Ash‘ari رضي الله عنه that the Prophet (صلى الله عليه وسلم) said:

«حِجَابُهُ النُّورُ أَوْ النَّارُ، لَوْ كَشَفَهُ لَأُخْرِقَتْ سُبُحَاتُ وَجْهِهِ مَا اشْتَوَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

“His cover is Radiance or Fire. If He uncovers it then the brightness of His Countenance will burn up the creature up to the end of His sight.”

Allāh says: “What prevents ...”. In both the verses occurring afterwards there is affirmation of the real attribute of both His Hands suited to His Stature. In the first verse, He is rebuking Satan when he had refused to lie prostrate before Adam whom Allāh had made with His own Hands. It is not possible for us to interpret ‘Hands’ in the sense of power, for Allāh created all things including Satan by His power. This gives no distinctiveness to Adam with which he could be distinguished.

In a *Hadith* reported by Abdullah bin ‘Amr (رضي الله عنه) it is mentioned:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ ثَلَاثَةَ أَشْيَاءَ بِيَدِهِ: خَلَقَ آدَمَ بِيَدِهِ، وَكَتَبَ التَّوْرَةَ بِيَدِهِ، وَغَرَسَ جَنَّةَ عَدْنٍ بِيَدِهِ»

“Allāh created three things with His own Hands. He created Adam with His own Hands: He wrote the Torah with His Hands and planted the Garden of Eden with His Hands.”

Special mention of these three things, despite the fact that they came into existence along with other creatures through His Power, argues in favour of an additional feature in their creation.

Yadain (two hands) along with the grammatical form meant for two is recognised for real hands alone. It has never been used in the sense of power and favour. It will not be justified to say that Allāh

created them with His two powers or two favours, because to construe from hands the sense of power, favour or any other sense than these, is possible only for such a one who really possesses two hands. This cannot be stated for the wind that this is its hand or it is the hand of water.

The argument of the *Mu'attilah* that in some verses hand has been mentioned in singular number and in some in plural, is not valid, for some work is done by both the hands but according to usage the hand is mentioned in singular such as when it is said, 'I saw with my eye,' or 'I heard with my own ear,' but what is really meant is that I saw with my both eyes or heard with my both ears. Moreover sometimes a singular pronoun stands for the plural. Such as Allāh says:

﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدِ صَمَتَ قُلُوبُكُمَا﴾

"If you two (wives of the Prophet صلى الله عليه وسلم, namely 'Aishah and Hafsa رضي الله عنهما) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet صلى الله عليه وسلم likes)." (*Surah At-Tahrim*, 66:4)

Despite the fact that the Arabic grammar is against it, the meaning understood is "two hearts."

How can 'hand' be interpreted to mean power when the text proves mentioning of palm, fingers, right and left, closing, opening, etc. Which can happen only in the case of a real hand.

In the second verse, Allāh describes a statement of the Jews in which they found fault with Allāh and (Allāh forbid me) they described an attribute of His construing to mean that His Hand is miserly in spending. On the contrary, Allāh proves liberality for His Self, that is, His both Hands are open to grant and to be generous. He spends as He likes. It has been mentioned in a *Hadith* that:

﴿إِنَّ يَمِينَ اللَّهِ تَمْلَأُ سَحَابَ اللَّيْلِ وَالنَّهَارِ، لَا تَنْفِضُهَا مَقْعَةً،

"The Right Hand of Allāh is generous day and night and His Generosity does not decrease by spending."

Look, if Allāh did not have real hands how would this interpretation of keeping them open be correct?

These arguments are enough to blacken the faces of those who falsely interpret.

Allāh says, "So wait patiently ..." In the latter three verses, Allāh proves that He has Eyes with which He sees all the tangibles. This is a real attribute of Allāh in accordance with His Grace. Its affirmation does not need constitution with fat and nerves and their being liable to be defective.

In the sense of vision, protection and watchfulness the explanations of the *Mu'attilah* is denial and negation.

The fact that in some texts these have been mentioned in singular number and in others in plural, offers no argument for the negation of these meanings. There is scope for it in the Arabic language. The language permits the use of pronoun for plurals (three or more) even for two things, as the use of a singular number is also made for two. We have already referred to it in the explanation of *Yadain* (hands).

The basis for deciding as to which of the meanings of eye mentioned above should be used, is possible to determine only when the person meant in this connection has real eyes. So, do the *Mu'attilah* mean to say that Allāh is seeking to be regarded as worthy of praise for those Attributes which He does not possess? He is proving eyes for Himself although He is bereft of this attribute? Or, do they want to say that to see things is not associated with an attribute specific to His Self, but rather He sees them with His Self just as the *Mu'tazilah* say that He is Able by virtue of His Self and an Intender by virtue of His Self, etc. etc.

In the first of these three verses, Allāh is commanding His

“We will kill Saleh and the members of his household tonight and will tell his protector that we have no information about the murder at all.”

The consequence of their intrigue was that Allāh played an intrigue with them and destroyed their community root and branch.

Allāh says: “Whether you (mankind) disclose...” this verse proves that Allāh has the attributes of forgiveness, power, pardon, mercy, reverence, blessing, grace and generosity.

Al-'Afu (The Forgiver) is the Name of Allāh which means that Self Who avoids giving punishment to the slaves after they have repented. Allāh says:

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ﴾

“And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do” (*Surah Ash-Shura*, 42:25).

Perfect *'Afu* (forgiveness) is that which is accompanied by possessing a lasting power of revenge. That is why the names of *Al-'Afu* and *Al-Qadeer* have occurred together in this verse and in other verses.

Ability is that attribute which relates to the existence and non-existence of the probables. Whatever has come into existence in the universe is because of His Will and Ability, as a *Hadith* says:

«مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ»

“Whatever Allāh willed took place, and whatever He did not will did not take place.”

And Allāh says “Let them pardon and forgive.” This was revealed about Abu Bakr (رضي الله عنه) when he had taken an oath that he would not spend anything on Mistah bin Athaatha. This man was one of those who had taken part in the *Ifk* (lie) regarding 'Aishah (رضي الله عنها).

The mother of Mistah was the daughter of the aunt of Abu Bakr (رضي الله عنه). When this verse descended Abu Bakr said:

«اللَّهُ إِنِّي لِأَحِبُّ أَنْ يُغْفِرَ اللَّهُ لِي»

“I wish that Allāh pardon me and I reconcile myself.”

And Allāh says: “But honour, power and glory belong to Allāh.” This verse descended about the chief of the hypocrites Abdullah bin Ubaiy bin Salul who had sworn on the occasion of a battle that he would drive out the Prophet (صلى الله عليه وسلم) and his Companions from Al-Madinah. Allāh sent down this verse on this occasion:

﴿يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾

“They (hypocrites) say: “If we return to Al-Madinah, indeed the more honourable (‘Abdullah bin Ubaiy bin Salul, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allāh’s Messenger صلى الله عليه وسلم).” But honour, power and glory belong to Allāh, His Messenger (Muhammad صلى الله عليه وسلم), and to the believers, but the hypocrites know not”. (Surah *Al-Munafiqun*, 63:8).

This cursed man considers that ‘more honourable’ means himself and his companions. It was to refute this statement that Allāh sent down this verse.

Might is an attribute which Allāh has proved for Himself. Allāh says:

﴿وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

“He is the Mighty and the Wise,” and said:

﴿وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا﴾

“Allāh is Strong and Mighty.”

Allāh has sworn with this name as has been mentioned in the *Hadith* for intercession:

«وَعَزَمَنِي رَبِّكَرِيَّتَانِي وَعَظَمَتْنِي؛ لِأَخْرِجَنَّ مِنْهَا مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ»

"I swear by My Might, My Glory, and My Magnificence that whoever says *Lâ ilaha illa Allâh* I will certainly take him out."

He stated about *Sâtan* that he said:

﴿فِعْرَتِكَ لَا تُضِلُّهُمْ أَجْمَعِينَ ۝ لَا إِيَّادَكَ مِنْهُمْ الْمُنَافِقُونَ﴾

"By Your Might, then I will surely mislead them all, —except Your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism) (*Sûrah Sâd*, 38: 82,83)

It is reported in *Sahih Al-Bukhari* etc., that Abu Hurairah narrates:

«بَيْنَمَا أَيُّوبُ عَلَيْهِ السَّلَامُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ جِرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ يَخْشِي فِي نَوْبِهِ، فَتَنَادَاهُ رَبُّهُ: يَا أَيُّوبُ! أَلَمْ أَكُنْ أَغْنَيْتَكَ عَمَّا تَرَى؟ قَالَ: بَلَى؛ وَبِعِزَّتِكَ، وَلَكِنْ لَا أَغْنَى لِي عَنْ بَرَكَتِكَ»

"Prophet Ayub (Job) was bathing naked, gold locusts descended upon him. He began to collect them in his clothes. His Lord called him, 'O Ayub (Job)! did I not make you independent of it?' He said, 'Yes, I swear by Your Might, this is correct; but I am not independent of Your Blessing.' "

It has been reported in a *Hadith* of invocation which the Prophet (ﷺ) taught a man who felt ache in his body. The invocation is:

«أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَافِرُ»

"I seek refuge through Your Might and Power from that mischief with which I am interacting and of which I am afraid."

Might is also used in the sense of domination, and wrath. It is said, *'Az-Zahu*, that is, he became dominant over him. It will carry this sense when the verb is used in a particular form of the Arabic grammar, i.e. *Ya'uzzu*. It is also the same when it is spelt as *Ya'azzu*, it is said, *Ardun Ezazun* (extremely hard earth). It is also used to mean the height of respect and victory. This happens when the nominative verb is pronounced as *Ya'izzu*. All these meanings

"All praise is for Allāh Whose hearing of all sounds is limitless. The complaining woman came to the Prophet (ﷺ) and began to complain. I heard her talk from a corner of the house. On this occasion Allāh sent down the verse, 'And Allāh has heard... Allāh is All-Hearer, All-Seer'."

The second verse descended about Finhaas, the Jew, when he said to Abu Bakr in response to being invited to embrace Islam. "O Abu Bakr! I do not stand in need of Allāh; It is He Who needs me. If He were rich He would not ask for loan from me."

In the third verse, it has been stated by way of warning and dismaying whether it is so that those who do a wrong thing stealthily, believe that Allāh does not hear their whisperings. Allāh certainly hears them and his watchmen record their talks and deeds.

In the fourth verse, Allāh is addressing Moses and Aaron. Both had complained to Allāh regarding the violence and oppression of the Pharaoh. At this Allāh asked them not to be afraid, He is with them. He hears and sees.

The fifth verse descended regarding Abu Jahl. He had prevented the Prophet (ﷺ) from offering *Salaat* (prayer) near the Ka'bah. The verse came on this occasion in which Allāh says:

﴿أَرَأَيْتَ الْآلِيَ بْنَ مَرْثَدَةَ ۖ إِذَا صَلَّى ۚ أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ ۚ أَوْ أَمَرَ بِالْعَدَىٰ ۚ أَأَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۚ
 ۝ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۚ﴾

"Have you (O Muhammad ﷺ) seen him (i.e. Abu Jahl) who prevents a slave (Muhammad ﷺ) when he prays? Tell me, if he (Muhammad ﷺ) is on the guidance (of Allāh) or enjoins piety. Tell me, if he (the disbeliever, Abu Jahl) denies (the truth, i.e. this Qur'ân), and turns away? Knows he not that Allāh does see (what he does)?" (*Surah Al-'Alaq*, 96: 9-14).

Attributes of Allâh regarding grip, planning devising and pardoning etc.

وَقَوْلُهُ: ﴿وَهُوَ شَدِيدُ الْحَالِ﴾ ﴿وَمَكُرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكِيرِينَ﴾ ﴿وَمَكُرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ﴾ ﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا﴾ وَآيَةُ كَيْدًا: ﴿إِنْ تُبْدُوا خَيْرًا أَوْ تُخَفُّوهُ أَوْ تُنْفِقُوا عَنْ سُورَةٍ فَإِنَّ اللَّهَ كَانَ عَلِيمًا قَدِيرًا﴾ ﴿وَلْيَسْمَعُوا وَلْيَصْنَعُوا أَلَا يُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ ﴿وَاللَّهُ الْعَزِيزُ الرَّسُولُ﴾ وَالْمُؤْمِنِينَ ﴿فَمِعْرَبُكَ لَا تُغْنِيهِمْ أَجْمَعِينَ﴾ ﴿بَرَكَ أَنْتُمْ رَبِّكَ ذِي الْبَلَدِ الْأَكْرَمِ﴾ ﴿فَاعْبُدْهُ وَاسْطِرْ لِمَذْبُوحِهِ فَلْيَقُلْ لَمْ سَيِّئًا﴾ ﴿وَلَمْ يَكُنْ لَهُ كُفْرًا أَحَدٌ﴾ ﴿فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾ وَمِنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾ وَقَوْلُهُ: ﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَبِيرٌ تَكْبِيرًا﴾ ﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ ﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ الَّذِي لَمْ يَكُنْ لَهُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مَتَرًا ﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ شَيْءٍ مِمَّا خَلَقَ وَلَمَّا لَبَسْنَاهُمْ عَلَى بَصِيرَةٍ سَمِعْنَا نَقَاهُ عَمَّا يَفْعِلُونَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّلَ عَمَّا يُشْرِكُونَ﴾ ﴿فَلَا تَضُرُّوهُ بِاللَّهِ الْأَمْثَالُ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

And He said, "And He is Mighty in strength and Severe in

punishment" (*Surah Ar-Ra'd*, 13:13); and He said, "And they (disbelievers) plotted (to kill Jesus عليه السلام), and Allāh planned too. And Allāh is the Best of the planners" (*Surah Al-Imran*, 3:54); and He said, "So they plotted a plot, and We planned a plan, while they perceived not" (*Surah An-Naml*, 27:50); and He said, "Verily, they are but plotting a plot (against you O Muhammad صلى الله عليه وسلم). And I (too) am planning a plan" (*Surah At-Tariq*, 86: 15-16); "Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil,... verily, Allāh is Ever Oft-Pardoning, All-Powerful" (*Surah An-Nisa'*, 4:149); "And let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful" (*Surah An-Nur*, 24:22); and He said, "But honour, power and glory belong to Allāh, His Messenger (Muhammad صلى الله عليه وسلم), and to the believers," (*Surah Al-Munafiqun*, 63:8); and He said, quoting *Iblis* (Satan), — "By Your Might, then I will surely mislead them all." (*Surah Sād*, 38:82); and He said, "Blessed is the Name of your Lord (Allāh), the Owner of Majesty and Honour" (*Surah Ar-Rahman*, 55:78); and He said, "So worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him?" (*Surah Maryam*, 19:65); "And there is none coequal or comparable unto Him" (*Surah Al-Ikhlās*, 112:4); and He said, "Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped)" (*Surah Al-Baqarah*, 2:22); "And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh" (*Surah Al-Baqarah*, 2:165); and He said, "And say: 'All the praises and thanks are to Allāh, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a *Wali* (helper, protector or supporter). And magnify Him with all the magnificence, [*Allāhu-Akbar* (Allāh is the Most Great)]" (*Surah Al-Isra*, 17:111); "Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. His is the dominion, and to Him belong all the praises and thanks, and He is

"And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) *Nafran* (three to ten persons) of the jinns, (quietly) listening to the Qur'ân, when they stood in the presence thereof, they said: 'Listen in silence!' And when it was finished, they returned to their people, as warners" (*Surah Al-Ahqaf*, 46:29).

And *Nadheer* and *Mundhir* is that person who frightens someone with something. Its antonym is *Basheer* or *Mubash-shir*, that is, one who gives you tidings that makes you happy.

Allâh says, "No son did Allâh beget..." This blessed verse consists of a large number of deanthropomorphic attributes whose aim is negation of the attributes which are not in accordance with the Grace of Allâh. In this verse Allâh has proved Himself exalted and hallowed from having a son, and various other attributes which fabricative small minds ascribe to Allâh, such as creators and objects of worship other than Him. He has forbidden from ascribing anything similar to Him and ascribing partner to Him without any valid rhyme or reason and saying anything about His Self without knowledge and argument:

This verse consists of the affirmation of *Tauhid-ul-Uloohiyah*, the Oneness of worship and *Tauhid-ur-Ruboobiyah*, the Oneness of His Lordship. After giving the information that Allâh has no partner He has clarified it with evident arguments and definite reasons. Thus He says, "else would each god..." that is, if there were other gods as the polytheists maintain:

﴿إِذَا لَدَعَبَ كُلُّ نَبِيٍّ إِلَىٰ خَلْقٍ وَلَمْ يَعْلَمْ بِمَا خَلَقَ وَلَمْ يَعْلَمْ بِمَا خَلَقَ﴾

"...(if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others!..." (*Al-Mu'minûn*:91)

The clarification of this argument is that if there were a number of gods then creation and other acts would not have been proved and there would have been no means for mutual cooperation. This would have made mutual differences inevitable just as the

individual weakness of each among the creatures makes the existence of the evil or lack of cooperation inevitable. Thus it is clear that the helpless and the weak cannot be Allâh.

It is therefore necessary that each one is free in terms of its creatures and its acts. This will, however, demand that either they are equal to one another in power so that none of them could dominate the other and would not take the subject, the creatures and the possession of the other as is done by the rulers in this world. In fact, when they fail to acquire domination over others, they separate themselves along with their country, or someone among them proves to be the mightiest and by virtue of tact and treatment becomes distinct among them. In such a situation two things are necessary for the numerical position of gods. Either the creation of others is snatched by the mightiest, or some demonstrate their superiority over others and resort to rebellion.

But the segregation of each along with its creation from one another goes contrary to what is probable, for this will certainly lead to mutual hatred between the elements of the world, distance and parcelling out into so many pieces. On the other hand, observation shows that the entire universe is like an organism whose various limbs are joined together and all its sides are mutually related. This makes it necessary that there is sway of only One object of worship; and the fact that one does not demonstrate superiority over others and rebels, demands that Allâh must be only One.

And Allâh says, "So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not" (*Surah An-Nahl*, 16:74). This verse forbids that people regard anything as resembling Allâh, for His resemblance is so high that no creature can partake of it.

We have already mentioned the laying down of such measures and analogies about Allâh which may display resemblance and equality between Him and the creatures such as the analogy of *Tamtheel* and analogy of inclusion etc. The analogy of the *First* will be used in

His case which means that in the case of each one of that existential perfection with which the creatures are qualified, it does not imply absence or defect, then in having the attributes of such perfections the Creator occupies the first position. It is the Creator Himself Who has bestowed that perfection of the creature. If Allāh, despite the possibility of being qualified with these perfections, were not qualified with them, then there would be possibilities of existence of such things which are more perfect than Him. But this is impossible. Thus, all such defects from which the creatures are immune and unpolluted, it is of the highest primacy that the Creator is free from them.

Allāh says, "Say: The things that..." *In-Nama* is a word that denotes delimitation of something. This shows the delimitation of forbidding for the things that have been mentioned. This will connote that all the sacred things other than these are allowed for adoption; there is no objection therein, as has already been explained by the verse mentioned above.

Fawahish is the plural of *Fahisha* which means an extremely base action. Some people have meant from it particularly those acts of sin which are characterised by lust and taste such as adultery, sodomy, and other acts of shamelessness including the inner desires such as conceit and pride, egotism and love for power, etc.

Ithm, that is (sin), the exegesis of sin has been done by some people in terms of absolute sins. This will mean those sins which are in addition to *Fahisha*. Some people have particularised it with alcoholism which is the root of all the sins. And the meaning of unjustifiable excesses is that people are subjected to such excesses and harshnesses which have no aspect of retaliation or resemblance.

Allāh says, "Joining partners..." Allāh has prohibited that you worship anyone else with His worship, or look for the affinity of a self other than Allāh with any form of worship or any means of bringing closeness and working as a medium such as invocations,

vowing, slaughtering animals, fear and expectations, etc. It is therefore necessary that the slave of Allāh purifies his heart in relation to Allāh and bows his head before Him. This is forbidden that he invents such substitutes of Allāh who lay down such ways of worship and conducting social affairs which have not been permitted by Allāh. Such a thing was done by the Jews and the Christians that they made their priests and rabbis their lords in matters of legislating. This made them declare the things forbidden by Allāh as permissible and the things made permissible by Him as forbidden and they followed the priests and the rabbis in these matters. Allāh's command, "Which He has given no authority ..." has been made a precondition so that the reality of the matter could be described, for when man worships, obeys and follows anyone except Allāh, then that action will always be without a valid reason.

To say anything regarding Allāh without knowledge is a wide issue which will include every such thing which has been stated in relation to Allāh without a reason and argument, such as affirming such things which have been denied by Allāh or to negate such things which he has affirmed, or to carry out distortions and amplifications of the Qur'anic verses for adopting irreligion, etc.

Allamah Ibn Al-Qaiyim writes in his book *E'laam-ul-Muwaqqi'een* that:

Allāh has forbidden saying anything regarding Him without knowing it while issuing a *Fatwa* (verdict) or a Judgement, and has regarded it among the greatest prohibitions. In fact, He has kept it on the top of the list. Allāh says:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

"Say (O Muhammad صلى الله عليه وسلم): '(But) the things that my Lord has indeed forbidden are *Al-Fawāhish* (great evil sins, every kind of unlawful sexual intercourse etc.) whether committed openly or secretly". (*Surah Al-A'rāf*, 7:33).

"I swear by My Might, My Glory, and My Magnificence that whoever says *Lâ ilaha illa Allâh* I will certainly take him out."

He stated about *Sâtan* that he said:

﴿فِعْرَتِكَ لَا تُضِلُّهُمْ أَجْمَعِينَ ۝ لَا إِلَهَ إِلَّا أَنْتَ يَا مَلِكُ﴾

"By Your Might, then I will surely mislead them all, —except Your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism) (*Sûrah Sâd*, 38: 82,83)

It is reported in *Sahih Al-Bukhari* etc., that Abu Hurairah narrates:

«بَيْنَمَا أَيُّوبُ عَلَيْهِ السَّلَامُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ جِرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ يَخْشِي فِي نَوْبِهِ، فَتَنَادَاهُ رَبُّهُ: يَا أَيُّوبُ! أَلَمْ أَكُنْ أَغْنَيْتَكَ عَمَّا تَرَى؟ قَالَ: بَلَى؛ وَبِعِزَّتِكَ، وَلَكِنْ لَا أَغْنَى لِي عَنْ بَرَكَتِكَ»

"Prophet Ayub (Job) was bathing naked, gold locusts descended upon him. He began to collect them in his clothes. His Lord called him, 'O Ayub (Job)! did I not make you independent of it?' He said, 'Yes, I swear by Your Might, this is correct; but I am not independent of Your Blessing.' "

It has been reported in a *Hadith* of invocation which the Prophet (ﷺ) taught a man who felt ache in his body. The invocation is:

«أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَافِرُ»

"I seek refuge through Your Might and Power from that mischief with which I am interacting and of which I am afraid."

Might is also used in the sense of domination, and wrath. It is said, *'Az-Zahu*, that is, he became dominant over him. It will carry this sense when the verb is used in a particular form of the Arabic grammar, i.e. *Ya'uzzu*. It is also the same when it is spelt as *Ya'azzu*, it is said, *Ardun Ezazun* (extremely hard earth). It is also used to mean the height of respect and victory. This happens when the nominative verb is pronounced as *Ya'izzu*. All these meanings

are proved for the Revered and Magnificent Allāh.

And Allāh says: **"Blessed is the Name of your Lord."** This has been derived from *Barakah* (blessing) which means eternality of goodness and its abundance. And the meaning of *Dhul-Jalal* is One of magnificence and greatness and this is the Only Allāh Whom no one is greater than. And *Ikraam* means the One Who is so revered as He deserves. It has also been stated that it means the One Who gives all forms of honour to His virtuous slaves in this world and the Hereafter. Allāh knows better.

And Allāh says, **"So worship Him and be constant"** This noble verse consists of a number of negative attributes such as the negation of there being an equivalent, a son, a companion to help in lowliness and want, etc. But it has positive attributes too, such as lordship, praise, control, greatness and blessedness.

Attributes of Negation

And Allāh says, **"Do you know of any who is similar to Him?"** Sheikh-ul-Islam Ibn Taimiyah said that the lexicographers state that it means, 'Do you know anything in the likeness of Him. Who deserves this name?' It has also been said, 'Do you know any such being who is comparable to Him?' It is reported from Ibn Abbas that this verse means similar or resembling.

The verse contains a negative interrogation which gives a negative sense and accordingly the verse will mean "You do not know anything comparable to Him."

And Allāh says, **"And there is non comparable unto Him."** *Kufu* means comparable and of similar status. This verse negates all forms of resemblance and comparability with Allāh. This is because the word has been used negatively in a general sense. So, as regards its meaning it is general. The complete explanation of the *Surah Al-Ikhlās* (the Sincerity) has already been given earlier.

And Allāh says, "Then do not set up rivals unto Allāh when you know." The word *Andaad* is the plural of the word *Nidd* whose meaning as already explained is 'similar and comparable,' and it is proverbial that no one can be a partner or rival to Allāh. It means negation of similarity as well as contrast. The meaning of '*Antum Ta'lamoon*' will be that, when you know that Allāh Alone has created you and your provisions and your gods whom you regarded as comparable and similar to Allāh and made them equal to Allāh in regarding them as deserving of worship, cannot create anything; they are rather themselves creatures; they are not owners of any profit and loss. So give up their worship and make Allāh the only object of worship and reverence.

And Allāh says, "And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh." (2:165). Allāh is giving information about the polytheists that they keep their gods as dear as one should keep Allāh, that is, they regard these gods as equal to Allāh in loving. And those who become faithful, develop love for Allāh more than the polytheists do for their objects of worship. This is because the faithful have particularised the love for Allāh only while the love expressed by the polytheists lies divided in between their objects of worship. There is no doubt in it that if love is directed to one side alone it is more lasting and strong. It has also been said that the polytheists love their objects of worship in the same way as the faithful do with Allāh; but the faithful love Allāh far more than the disbelievers do with their gods.

Later He says, "And say: All the praises and thanks are to Allāh ... and magnify Him with all the magnificence." We have already given the explanation of the meaning of *Hamd* (praise) that is, praising with tongue on the favours and the disfavours. The affirmation of *Hamd* for Allāh consists of such perfections for Him that He Alone is deserving of absolute *Hamd* Who reaches the extreme of such perfection.

These people who try to divert attention from the evident meaning of the clear Qur'ānic verses with mischievous amplifications, only betray in their efforts their confused thinking, just as they make exegesis of *Istawa* with *Istawla* (dominated), or construe the word *Ala* as *Elā* (إِلَ) which begins with Arabic letter equal to 'e' and explain the word *Istawa* in the sense of intention etc. All these have been transmitted by Zahid Kauthari who was a great standard bearer of *Ta'feel* and *Tajahhum*. But all these tantamount to adulteration and alteration of the truth which deserves no attention at all.

No one knows what these *Mu'attila* want to say? Do they want to say that there is no Lord in the heaven Who intends or that there is no Object of worship in the heaven Who should be worshipped? Then where does He exist? May be our question regarding 'Where is He' appears ridiculous to them. But they have forgotten that the most perfect among the creatures and the most knowledgeable about their Lord, i.e. Muhammad (ﷺ) had put a question regarding Allāh with the phrase, "Where is He?" He asked a slave girl 'Where is Allāh?' and he felt pleased with her answer when she said, 'In the heaven.' Likewise he answered a questioner who had asked, 'Where was our Lord before creating the heavens and the earth? The Prophet (ﷺ) said 'In the clouds.' The narrative does not say that he had frowned upon the questioner or had said to him that he had put an absurd question.

The substance of the statement of these people regarding this problem is that 'Allāh did exist but there was no space. Then He created space and He is at this time where He was before creating space.'

What do these conjecturers mean by saying that Allāh was but there was no space. Do they mean by it the present existential space which is included in the circle of the universe. These places are subject to change and we do not say that Allāh lives in any one of these, for nothing among His creatures can encompass Him.

And if from this they mean the space of non-existence which is an absolute void and in which there is no existence then it cannot be

claimed about it that it did not exist and was created later for it has no bearing on creation; it is a problem of non-existence. If it is said that according to this meaning, Allāh is in a place as is argued by the Qur'ānic verses and the *Ahadith* then what is the difficulty in it. But the correct way to say is that Allāh existed and nothing existed before Him. Then He created the earth and the heavens in six Days and His Throne was on the water, then He ascended Himself above the Throne. The Arabic word *Thumma* (ثم) has been used to explain the sequence of time; its purpose is not limited only to make one sentence correspond to another.

Allay says, "O Jesus! etc." This and some Qur'ānic verses after it have descended in support of the ascendance and rising of Allāh over the Throne. They also refute the non-acceptance and denial of the *Mu'attilah*. In the first verse "O 'Iesa (Jesus)!" etc. Allāh is giving a call to His Messenger Jesus, son of Mary, that He would lift him from this world towards Himself. This call was given at the time when the Jews had conspired to kill him, and in "and raise you to Myself" the pronoun is for Allāh, the Magnificent. There is no doubt in it about being any other. To amplify that it means, 'towards My Mercy,' or 'towards the residence of My angels,' is irrelevant. The same could be said about that Statement of Allāh which was revealed to refute the claim of the Jews that they had crucified Jesus and had killed him. Allāh says, "But Allāh raised him up unto Himself." The word *Mutawaffeeke* mentioned in the verse has had a controversial meaning. Thus, some have interpreted it to mean death, and most have said that this means sleep; and the word *Wafaat* has been used in this sense. Allāh says:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ﴾

"It is He who take your souls by night (when you are asleep), and has knowledge of all that you have done by day" (*Surah Al-An'am*, 6:60).

Some also think that there is an element of sequence in the statement. The real passage should be "Indeed, I will raise you, and

"And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) *Nafran* (three to ten persons) of the jinns, (quietly) listening to the Qur'ân, when they stood in the presence thereof, they said: 'Listen in silence!' And when it was finished, they returned to their people, as warners" (*Surah Al-Ahqaf*, 46:29).

And *Nadheer* and *Mundhir* is that person who frightens someone with something. Its antonym is *Basheer* or *Mubash-shir*, that is, one who gives you tidings that makes you happy.

Allâh says, "No son did Allâh beget..." This blessed verse consists of a large number of deanthropomorphic attributes whose aim is negation of the attributes which are not in accordance with the Grace of Allâh. In this verse Allâh has proved Himself exalted and hallowed from having a son, and various other attributes which fabricative small minds ascribe to Allâh, such as creators and objects of worship other than Him. He has forbidden from ascribing anything similar to Him and ascribing partner to Him without any valid rhyme or reason and saying anything about His Self without knowledge and argument:

This verse consists of the affirmation of *Tauhid-ul-Uloohiyah*, the Oneness of worship and *Tauhid-ur-Ruboobiyah*, the Oneness of His Lordship. After giving the information that Allâh has no partner He has clarified it with evident arguments and definite reasons. Thus He says, "else would each god..." that is, if there were other gods as the polytheists maintain:

﴿إِذَا لَدَعَبَ كُلُّ نَبَاً خَلْقَ وَمَلَأَ بِمَعْنَاهُمْ تِلْكَ بَعْضُ﴾

"...(if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others!..." (*Al-Mu'minûn*:91)

The clarification of this argument is that if there were a number of gods then creation and other acts would not have been proved and there would have been no means for mutual cooperation. This would have made mutual differences inevitable just as the

individual weakness of each among the creatures makes the existence of the evil or lack of cooperation inevitable. Thus it is clear that the helpless and the weak cannot be Allâh.

It is therefore necessary that each one is free in terms of its creatures and its acts. This will, however, demand that either they are equal to one another in power so that none of them could dominate the other and would not take the subject, the creatures and the possession of the other as is done by the rulers in this world. In fact, when they fail to acquire domination over others, they separate themselves along with their country, or someone among them proves to be the mightiest and by virtue of tact and treatment becomes distinct among them. In such a situation two things are necessary for the numerical position of gods. Either the creation of others is snatched by the mightiest, or some demonstrate their superiority over others and resort to rebellion.

But the segregation of each along with its creation from one another goes contrary to what is probable, for this will certainly lead to mutual hatred between the elements of the world, distance and parcelling out into so many pieces. On the other hand, observation shows that the entire universe is like an organism whose various limbs are joined together and all its sides are mutually related. This makes it necessary that there is sway of only One object of worship; and the fact that one does not demonstrate superiority over others and rebels, demands that Allâh must be only One.

And Allâh says, "So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not" (*Surah An-Nahl*, 16:74). This verse forbids that people regard anything as resembling Allâh, for His resemblance is so high that no creature can partake of it.

We have already mentioned the laying down of such measures and analogies about Allâh which may display resemblance and equality between Him and the creatures such as the analogy of *Tamtheel* and analogy of inclusion etc. The analogy of the *First* will be used in

His case which means that in the case of each one of that existential perfection with which the creatures are qualified, it does not imply absence or defect, then in having the attributes of such perfections the Creator occupies the first position. It is the Creator Himself Who has bestowed that perfection of the creature. If Allāh, despite the possibility of being qualified with these perfections, were not qualified with them, then there would be possibilities of existence of such things which are more perfect than Him. But this is impossible. Thus, all such defects from which the creatures are immune and unpolluted, it is of the highest primacy that the Creator is free from them.

Allāh says, "Say: The things that..." *In-Nama* is a word that denotes delimitation of something. This shows the delimitation of forbidding for the things that have been mentioned. This will connote that all the sacred things other than these are allowed for adoption; there is no objection therein, as has already been explained by the verse mentioned above.

Fawahish is the plural of *Fahisha* which means an extremely base action. Some people have meant from it particularly those acts of sin which are characterised by lust and taste such as adultery, sodomy, and other acts of shamelessness including the inner desires such as conceit and pride, egotism and love for power, etc.

Ithm, that is (sin), the exegesis of sin has been done by some people in terms of absolute sins. This will mean those sins which are in addition to *Fahisha*. Some people have particularised it with alcoholism which is the root of all the sins. And the meaning of unjustifiable excesses is that people are subjected to such excesses and harshnesses which have no aspect of retaliation or resemblance.

Allāh says, "Joining partners..." Allāh has prohibited that you worship anyone else with His worship, or look for the affinity of a self other than Allāh with any form of worship or any means of bringing closeness and working as a medium such as invocations,

vowing, slaughtering animals, fear and expectations, etc. It is therefore necessary that the slave of Allāh purifies his heart in relation to Allāh and bows his head before Him. This is forbidden that he invents such substitutes of Allāh who lay down such ways of worship and conducting social affairs which have not been permitted by Allāh. Such a thing was done by the Jews and the Christians that they made their priests and rabbis their lords in matters of legislating. This made them declare the things forbidden by Allāh as permissible and the things made permissible by Him as forbidden and they followed the priests and the rabbis in these matters. Allāh's command, "Which He has given no authority ...," has been made a precondition so that the reality of the matter could be described, for when man worships, obeys and follows anyone except Allāh, then that action will always be without a valid reason.

To say anything regarding Allāh without knowledge is a wide issue which will include every such thing which has been stated in relation to Allāh without a reason and argument, such as affirming such things which have been denied by Allāh or to negate such things which he has affirmed, or to carry out distortions and amplifications of the Qur'anic verses for adopting irreligion, etc.

Allamah Ibn Al-Qaiyim writes in his book *E'laam-ul-Muwaqqi'een* that:

Allāh has forbidden saying anything regarding Him without knowing it while issuing a *Fatwa* (verdict) or a Judgement, and has regarded it among the greatest prohibitions. In fact, He has kept it on the top of the list. Allāh says:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

"Say (O Muhammad صلى الله عليه وسلم): '(But) the things that my Lord has indeed forbidden are *Al-Fawāhish* (great evil sins, every kind of unlawful sexual intercourse etc.) whether committed openly or secretly". (*Surah Al-A'rāf*, 7:33).

Affirmation of Speech for Allâh (عز وجل)

وَقَوْلُهُ: ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾ ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾ ﴿وَإِذَا قَالَ اللَّهُ يَسُوعَ ابْنَ مَرْيَمَ﴾ ﴿وَتَمَتَّ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾ ﴿وَكَلَّمَ اللَّهُ مُوسَى تَعْلِيمًا﴾ ﴿مِنْهُمْ مَنْ كَلَّمَ اللَّهُ﴾ ﴿وَلَمَّا جَاءَ مُوسَى لِيُثَبِّتَنَا وَكَلَّمَهُ رَبُّهُ﴾ ﴿وَوَدَّعَيْنَهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيبًا﴾ ﴿وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ أَتِ الْقَوْمَ الظَّالِمِينَ﴾ ﴿وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ﴾ ﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾ ﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ﴾ ﴿وَقَدْ كَانَ قَرِيبٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَلْجِئُونَ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾ ﴿يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ فَلَئِنْ تَلَمَعُوا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ﴾ ﴿وَاقْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ﴾ ﴿إِنْ هَذَا الْقُرْآنُ يَنْفَعُ عَلَى بَنِي إِسْرَءِيلَ أَصْحَابَ الَّذِينَ هُمْ فِيهِ يَخْتَلِفُونَ﴾ وَقَوْلُهُ: ﴿وَهَذَا كِتَابُ أَنْزَلْنَاهُ مُبَارَكٌ﴾ ﴿لَوْ أَنْزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خُسْفًا مُتَقَصِّدًا مِنْ خَشْيَةِ اللَّهِ﴾ ﴿وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَهْلُهُ بِمَا يَزِفُّ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ۝ وَلَقَدْ تَمَلَّ أَنْهَدُ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ إِنَّهُ أَعْبَثٌ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ

And He said, "And who is truer in statement than Allâh?" (*Surah An-Nisa*, 4:87); "And whose words can be truer than those of Allâh? (Of course, none)" (*Surah An-Nisa*, 4:122); "(Remember) when Allâh will say (on the Day of Resurrection). 'O Jesus, son of Mary!'" (*Surah Al-Ma'idah*, 5:110); "And the Word of your Lord has been fulfilled in

Affirmation of *Istawa* for Allāh (مز وجل)

وَقَوْلُهُ: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ فِي سَبْعَةِ مَوَاضِعَ - فِي سُورَةِ الْأَعْرَافِ قَوْلُهُ: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ وَقَالَ فِي سُورَةِ بُرُوجٍ [عَلَيْهِ السَّلَامُ]: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ وَقَالَ فِي سُورَةِ الرَّحْمَةِ: ﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ وَقَالَ فِي سُورَةِ طه: ﴿الْحَمْدُ عَلَى الْعَرْشِ اسْتَوَى﴾ وَقَالَ فِي سُورَةِ الْفُرْقَانِ: ﴿ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ﴾ وَقَالَ فِي سُورَةِ الْمَسْجِدَةِ: ﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ وَقَالَ فِي سُورَةِ الْحَدِيدِ: ﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ وَقَوْلُهُ: ﴿إِنِّي مُؤْفِقُكَ وَكَافُؤُكَ إِنَّ﴾ ﴿بَلْ رَفَعَهُ اللَّهُ إِلَيْوُ﴾ ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ ﴿يَهْتَمُّنُ ابْنُ لِي مَرَمًا لَعَلِّي أَتْلُعَ الْأَسْبَدَ ۝ أَتَسْبَبُ السَّمَوَاتِ فَأَطْلِعَ إِلَ إِلَهُ مُوسَى وَلَاقِي لَأَطْلُعُ كَذِبًا﴾ ﴿هَ أَيُّكُمْ مَنْ فِي السَّمَوَاتِ يَنْفِثُ بِكُمْ الْأَرْضَ فَلَمَّا هَمَّ تَمُورُ ۝ أَمْ أَيُّكُمْ مَنْ فِي السَّمَوَاتِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَتَسْمَعُونَ كَيْفَ نَذِيرُ﴾

Allāh's Statement that "The Most Beneficent (Allāh) *Istawa* (rose over) the (mighty) Throne (in a manner that suits His Majesty)" has occurred at seven places in the Qur'an. He said in *Surah Al-A'raf*, "Indeed your Lord is Allāh, Who created the heavens and the earth in Six Days and then He *Istawa* (rose over) the Throne (really in a manner that suits His Majesty)." (7 :54:); And in *Surah Yunus*, "Surely, your Lord is Allāh who created the heavens the earth in Six

Days and then *Istawa* (rose over) the Throne (really in a manner that suits His Majesty)." (10:3) and said in *Surah Ar-Ra'd*, "Allâh is He Who raised the heavens without any pillars that you can see. Then, He *Istawa* (rose over) the Throne (really in a manner that suits His Majesty". (13:2); and said in *Surah Ta-Ha*, "The Most Beneficent (Allâh) *Istawa* (rose over) the (mighty). Throne (in a manner that suits His Majesty)." (20:5); and said in *Surah Al-Furqan*, "Then He *Istawa* (rose over) the Throne (in a manner that suits His Majesty)." (25:59); and said in *Surah As-Sajdah* "Allâh it is He Who has created the heavens and the earth, and all that is between them in Six Days. Then He *Istawa* (rose over) the Throne (in a manner that suits His Majesty)." (32:4); and said in *Surah Al-Hadid*, "He it is Who created the heavens and the earth in Six Days and then *Istawa* (rose over) the Throne (in a manner that suits His Majesty)." (57:4).

And He said, "And (remember) when Allâh said: 'O 'Iesa (Jesus)! I will take you and raise you to Myself'" (*Surah Al-Imran*, 3:55); "But Allâh raised him (Jesus) up (with his body and soul) unto Himself" (*Surah An-Nisa*, 4:158); "To Him ascend (all) the goodly words, and the righteous deeds exalt it" (*Surah Fatir*, 35:10); "O Haman! Build me a tower that I may arrive at the ways, the ways of the heavens, and I may look upon the *Ilâh* (God) of Moses but verily, I think him to be a liar" (*Surah Ghafir*, 40:36,37); and He (Allâh) said, "Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)? Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning?" (*Surah Al-Mulk*, 67:16,17).

Allâh says: "The Most Beneficent (Allâh) *Istawa* (rose over) the (mighty) Throne." These are those seven places in the Qur'ân where Allâh has given information about His rising over the Throne. The proof of *Istawa* (rising over) in each verse is definitive, for these are related to the Book of Allâh. That is why the followers of the *Jahmiyah* sect, who believe in the negation of the Attributes of

And Allāh says, "When Allāh will say 'O Jesus, son of Mary.'" This describes the question that Allāh will put on the Day of Judgement to His Messenger and His Word Jesus. This question will relate to the matter that the Christians deified Jesus, and his mother as gods. Allāh will ask him whether he had ordered them to leave Allāh aside and make deities out of him and his mother. This question will be put to prove the innocence of Jesus and the falsehood and concoction of those misguided people.

And Allāh says, "And the Word... Justice." That is, He is true in giving news and just in giving orders, for the Words of Allāh are either news which are true to the highest level or they are dos and don'ts which are based on the maximum amount of Justice. These do not have even the slightest degree of injustice. The reason is that these dos and don'ts are based on prudence and mercy. The word *Kalimah* has been used here in the sense of the plural *Kalimaat* for it has been related to the proper noun which will give the meaning of plurality, just as when we say *Rahmatullah, Ni'matullah*.

And Allāh says, "- and to Musa ... directly" and the verses that have occurred after it in which it has been told that Allāh called Moses and spoke to him and, in fact, whispered to him from behind a curtain and without using an angel as a intermediary, refute the position taken by the *Asha'irah*, for they say that the Speech of Allāh is without a word and voice and is a meaning established with the Self of Allāh. They will be asked about how Moses heard this physical speech? If they say that Allāh put in his heart the essential knowledge of the meaning which He wanted to speak to him, then Moses alone will have no special position in that matter. And if they say that Allāh created the speech in the tree and the wind then this will imply that it was the tree that said to Moses, "Verily! I am your Lord!" (*Surah Ta-Ha*, 20:12).

These verses refute their that notion also that speech is a meaning from the eternity. No speech admits of change in His Self. Allāh says:

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾

These people who try to divert attention from the evident meaning of the clear Qur'ānic verses with mischievous amplifications, only betray in their efforts their confused thinking, just as they make exegesis of *Istawa* with *Istawla* (dominated), or construe the word *Ala* as *Elā* (إِلَ) which begins with Arabic letter equal to 'e' and explain the word *Istawa* in the sense of intention etc. All these have been transmitted by Zahid Kauthari who was a great standard bearer of *Ta'feel* and *Tajahhum*. But all these tantamount to adulteration and alteration of the truth which deserves no attention at all.

No one knows what these *Mu'attila* want to say? Do they want to say that there is no Lord in the heaven Who intends or that there is no Object of worship in the heaven Who should be worshipped? Then where does He exist? May be our question regarding 'Where is He' appears ridiculous to them. But they have forgotten that the most perfect among the creatures and the most knowledgeable about their Lord, i.e. Muhammad (ﷺ) had put a question regarding Allāh with the phrase, "Where is He?" He asked a slave girl 'Where is Allāh?' and he felt pleased with her answer when she said, 'In the heaven.' Likewise he answered a questioner who had asked, 'Where was our Lord before creating the heavens and the earth? The Prophet (ﷺ) said 'In the clouds.' The narrative does not say that he had frowned upon the questioner or had said to him that he had put an absurd question.

The substance of the statement of these people regarding this problem is that 'Allāh did exist but there was no space. Then He created space and He is at this time where He was before creating space.'

What do these conjecturers mean by saying that Allāh was but there was no space. Do they mean by it the present existential space which is included in the circle of the universe. These places are subject to change and we do not say that Allāh lives in any one of these, for nothing among His creatures can encompass Him.

And if from this they mean the space of non-existence which is an absolute void and in which there is no existence then it cannot be

claimed about it that it did not exist and was created later for it has no bearing on creation; it is a problem of non-existence. If it is said that according to this meaning, Allāh is in a place as is argued by the Qur'ānic verses and the *Ahadith* then what is the difficulty in it. But the correct way to say is that Allāh existed and nothing existed before Him. Then He created the earth and the heavens in six Days and His Throne was on the water, then He ascended Himself above the Throne. The Arabic word *Thumma* (ثم) has been used to explain the sequence of time; its purpose is not limited only to make one sentence correspond to another.

Allay says, "O Jesus! etc." This and some Qur'ānic verses after it have descended in support of the ascendance and rising of Allāh over the Throne. They also refute the non-acceptance and denial of the *Mu'attilah*. In the first verse "O 'Iesa (Jesus)!" etc. Allāh is giving a call to His Messenger Jesus, son of Mary, that He would lift him from this world towards Himself. This call was given at the time when the Jews had conspired to kill him, and in "and raise you to Myself" the pronoun is for Allāh, the Magnificent. There is no doubt in it about being any other. To amplify that it means, 'towards My Mercy,' or 'towards the residence of My angels,' is irrelevant. The same could be said about that Statement of Allāh which was revealed to refute the claim of the Jews that they had crucified Jesus and had killed him. Allāh says, "But Allāh raised him up unto Himself." The word *Mutawaffeeke* mentioned in the verse has had a controversial meaning. Thus, some have interpreted it to mean death, and most have said that this means sleep; and the word *Wafaat* has been used in this sense. Allāh says:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ﴾

"It is He who take your souls by night (when you are asleep), and has knowledge of all that you have done by day" (*Surah Al-An'am*, 6:60).

Some also think that there is an element of sequence in the statement. The real passage should be "Indeed, I will raise you, and

The believers will have the vision of Allâh in the Hereafter

وَقَوْلُهُ: ﴿ ذُكِّرُوا بِيَوْمِهِمْ تَأْتِيهِمْ إِلَى رَبِّهَا نَاطِقَةٌ ﴾ ﴿ عَلَى الْأَرْكَانِ يَنْظُرُونَ ﴾ ﴿ لِلَّذِينَ أَحْسَنُوا
الْمُسْقَىٰ وَرِبَادَةٌ ﴾ ﴿ لَمْ يَمَيِّزْهُمْ بَيْنًا وَلَدَيْنَا مَزِيدٌ ﴾ وَهَذَا الْبَابُ فِي كِتَابِ اللَّهِ كَثِيرٌ،
مَنْ تَذَبَّرَ الْقُرْآنَ طَالِبًا لِلْهُدَىٰ مِنْهُ، تَبَيَّنَ لَهُ طَرِيقُ الْحَقِّ.

And He says, "Some faces that Day shall be *Nadira* (shining and radiant) looking at their Lord (Allâh)." (*Surah Al-Qiyamah*, 75:22,23); "On (high) thrones, looking (at all things)" (*Surah Al-Mutaffifin*, 83:35); "For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh (جل جلاله))" (*Surah Yunus*, 10:26); "There they will have all that they desire, – and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic (جل جلاله))" (*Surah Qaf*, 50:35). There is a great deal in the Qur'ân on this subject. Whoever will endeavour to seek guidance from the Qur'ân, the path of the Truth will be clear before him.

These verses confirm that on the Day of Judgement the faithful believers will have the *Rû'yat* (vision) of Allâh in Paradise.

The *Mu'tazilah* deny the vision. This denial is based on refusing to accept Allâh in any direction, for it is necessary for a thing being seen to be in the direction of the seer. But when being in a direction is impossible which is a condition for vision then vision is also impossible. They have argued from this Statement of Allâh:

﴿ لَا تَدْرِي سَعَةُ الْإِنْسَرِ ﴾

"No vision can grasp Him" (*Surah Al-An'am*, 6:103).

When Moses asked Allâh to give him the *Rû'yat* (vision) He said to Moses:

﴿لَنْ تَرَانِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنَّ الشَّجَرَةَ مَعَكَ أَنْتُمْ مَسُوفٌ تَرَاهُمْ﴾

“You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me.” (*Surah Al-A'raf*, 7:143).

The *Asha'irah* while trying to refute the notion that Allāh can be in a direction prove the occurrence of vision. It is for this reason that they have been led astray while doing exegesis of having the vision of Allāh.

The *Asha'irah* while negating *Jihat* (direction) like the *Mu'tazilah* prove the *Rû'yat* (vision) of Allāh. Some of them say that they will see Him from all the sides; some say they will see Him by inner light rather than by sight. What they mean to say is that there will be such an excess of inner light and disclosure that it will appear like a real vision.

The verses that the author has mentioned here constitute arguments against the theory of the denial of vision expounded by the *Mu'tazilah*. In the first verse, the word *Nazar* has been made transitive with the word *Ila* which will mean seeing just as when it is said, “I have seen towards him” or, “I had a sight of him.” Both these are in the same sense and the object of seeing here is Allāh the Magnificent.

The *Mu'tazilah* interpret “*Nauzirah*” in the sense of “*Muntazirah*” (a waiting feminine) and *Ila* in the sense of favour and from these the meaning of the passage will follow like this: These faces will be waiting for the rewards and the favours of their Lord. This amplification is extremely ridiculous.

From the second verse, it appears that the men of Paradise will be sitting on thrones and looking towards their Lord. *Araa'ik* is the plural of *Areekah* which means a throne or a cot. Regarding the two last verses, an authentic *Hadiith* from the Prophet (صلی اللہ علیہ وسلم) gives more proof of Seeing the Face of Allāh the Magnificent. This is also borne out by the Statement of Allāh about the disbelievers:

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُورُونَ﴾

Affirmation of the Companionship of Allâh and the meaning of Whisper

وَقَوْلُهُ: ﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ ﴿مَا يَحْكُوثُ مِنْ تُجُوتٍ نُّلْسَةٍ إِلَّا هُوَ رَائِعُهُمْ وَلَا تَحْصِيهِ إِلَّا هُوَ سَادُّهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ ﴿لَا تَحْزَنْ إِنَّا اللَّهُ مَعَكُمْ﴾ ﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ﴾ ﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ ﴿وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ ﴿كَمَ مِنْ فَتْنَةٍ فُلَيْسَ لَهُ غَلَبَتٍ فَنَةً كَثِيرَةً يَأْذِنُ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

He said, "He it is Who created the heavens and the earth in Six Days and then *Istawa* (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do" (*Surah Al-Hadid*, 57:4) and He said, "There is no *Najwa* (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), —nor of five but He is their sixth (with His Knowledge), —not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allâh is the All-Knower of everything" (*Surah Al-Mujadilah*, 58:7). "Be not sad (or afraid), surely Allâh is with us" (*Surah At-Tauba*, 9:40); and He said, "Verily! I am with you both, Hearing and Seeing" (*Surah Ta-Ha*, 20:46); "Truly, Allâh is with those who fear Him, (keep their duty unto Him) and those who are *Muhsinun*

(good-doers)" (*Surah An-Nahl*, 16:128); "And be patient. Surely, Allāh is with those who *As-Sabirin* (the patient ones etc.)" (*Surah Al-Anfal*, 8:46); "How often a small group overcame a mighty host by Allāh's Leave?" And Allāh is with *As-Sabirin* (the patient ones etc.)" (*Surah Al-Baqarah*, 2:249).

Allāh says, "He it is Who created..." This verse proves the attribute of the Companionship of Allāh (المعية) and this is of two types:

1. **General Companionship:** This comprehends all the creatures and Allāh encompasses everything with His Knowledge, Power, Subdue and Expanse. Nothing is hidden from Him nor anything can render Him helpless. This same companionship has been mentioned in the verse. Allāh is providing information about His Self in this verse that His alone is the Self Who created the earth and the heavens, i.e., in a period of Six Days. He initiated them both as before and in a systematic manner. After that to manage the entire affair of the creatures, He ascended above His Throne. But despite His being above the Throne nothing is hidden from Him that lies in the worlds above and the worlds below. Whatever enters the earth and whatever comes out of it, and whatever rises up to the heaven and whatever comes down from it, is all known to Him. There is no doubt in it that the One Whose Knowledge, and Power encompasses everything, He will be with everything. That is why He says, "and He is with you wheresoever..." And Allāh says, "There is no *Najwa*... every thing." Here Allāh proves the inclusiveness of His Knowledge and its encompassing every thing. Even the whispering of the whisperers is not unknown to Him, He is witness to everything and informed of everything.

Najwa is related to *Thalaatha* (three) and the quality is related to the qualified. Here *Najwa* is the adjective and *Thalaatha* (three) is being qualified by it, i.e., the whisperers.

2. **Special Companionship:** The rest of the verses are in the affirmation of the special companionship, in other words, Allāh is with His Messengers and friends, in companionship, help and

support, love and assistance, and revelations.

And Allâh says, "Be not sad... with us." This is the description of that statement which the Prophet (ﷺ) made to Abu Bakr (رضي الله عنه) in the cave of *Thawr*. The polytheists had besieged the opening of the cave in search of the Prophet (ﷺ). When Abu Bakr saw this, he became anxious and said, "O Messenger of Allâh! If someone from amongst these looks down below his steps, he will see us." At this the Prophet (ﷺ) made this statement which Allâh the Magnificent has stated, and that is "Be not sad... with us." Here companionship means the companionship of help, and protection from the enemies.

And Allâh says, "Verily! I am with... Hearing and Seeing." We have already talked about it before. This was addressed to Moses and Aaron that these two should not be afraid of the violence of the Pharaoh, for Allâh the Magnificent is with both of them with His Assistance and Support.

In the rest of the verses Allâh is giving information about the companionship of *Muttaqeen* (those who fear Allâh and do righteous deeds) who make it obligatory to hold fast to obligation in everything and stay within the limits set by Allâh; and of the *Muhsineen* who strive to do right in everything and *Ihsaan* in each thing according to its capacity. *Ihsaan* in worship is that you should worship Allâh as if you see Him, and if you can not achieve this state of devotion then you must consider that He is looking at you, as has already occurred in the *Hadith* of Gabriel.

Allâh is also giving information about the companionship which the patient ones will receive who keep their passions in check from the undesirable thing, go through troubles and hardships for the sake of Allâh, they are patient in obedience to Allâh as well as patient to ward off the evil temptations and patient with Allâh's Decree.

support the *Mu'tazilah* in denying all the communicated attributes about whose accuracy information is given, although all the attributes are usually proved from the *Qur'ân*, the *Sunnah*, the consensus of the *Sahaba* and the virtuous generations bestowed with sound knowledge.

Description of the Attributes of Allâh from *Sunnah*

ثُمَّ فِي شَيْءٍ رَسُولِ اللَّهِ ﷺ، فَالْكُنَّةُ تُفَسِّرُ الْقُرْآنَ، وَتُبَيِّنُهُ، وَتَدُلُّ عَلَيْهِ، وَتُعَبِّرُ عَنْهُ، وَكَأَنَّ الرَّسُولَ بِهِ رَبُّهُ عَزَّ وَجَلَّ مِنَ الْأَحَادِيثِ الصَّحَاحِ الَّتِي تَلَقَّاها أَهْلُ الْمَعْرِفَةِ بِالْقَبُولِ، وَجَبَّ الْإِيمَانُ بِهَا كَذَلِكَ. فَمِنْ ذَلِكَ: مِثْلُ قَوْلِهِ ﷺ: «يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ. مَنْ يَسْأَلُنِي فَأَعْطِيهِ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ». مُتَّفَقٌ عَلَيْهِ. وَقَوْلُهُ ﷺ: «لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَعْبُدُوا بَعْدِي الرَّسُولَ أَرْسَلَني اللَّهُ فَرَحًا يُنْذِرُ عَبْدَهُ الْمُؤْمِنَ النَّاسِ مِنْ أَحَدِكُمْ بِرَأْسِهِ». مُتَّفَقٌ عَلَيْهِ وَقَوْلُهُ ﷺ: «يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ، كِلَاهُمَا يَدْخُلُ الْجَنَّةَ، مُتَّفَقٌ عَلَيْهِ.

وَقَوْلُهُ: «عَجِبَ رَبُّنَا مِنْ قُنُوطِ عِبَادِهِ وَقُرْبِ خَبِيرِهِ، يَنْظُرُ إِلَيْكُمْ أَرْبَعِينَ قَبْلَ أَنْ يَقْتُلَ يَضْحَكُ يَعْلَمُ أَنَّ قَرَجَكُمْ قَرِيبٌ، حَدِيثٌ حَسَنٌ.

After this, the description of the attributes mentioned above is available in the *Sunnah* of the Prophet (صلى الله عليه وسلم). The *Sunnah* does the exegesis of the Qur'ân, it clarifies its meanings, provides proofs for it, argues in favour of it, and interprets it. And it is necessary to have faith in the authentic *Ahadith* of the Prophet (صلى الله عليه وسلم) in which he has stated the Attributes of Allâh the Mighty and the Magnificent, and which have been acknowledged by the men of vision. For example, the saying of the Prophet (صلى الله عليه وسلم): "Our Lord descends to the lowest heaven nearer to the earth when one-third of the night remains, and says, 'Who is that who will call Me so that I answer him. Who is that who puts a question to Me so that I fulfill it. Who is that who implores pardon from Me so that I

liar).' Nay, but most of them know not. Say (O Muhammad ﷺ) *Ruh-ul-Qudus (Gabriel)* has brought it (the Qur'ân) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims). And indeed We know that they (polytheists and pagans) say: 'It is only a human being who teaches him (Muhammad ﷺ)'. The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue." (*Surah An-Nahl*, 16:101-103).

The Qur'ânic verses mentioned above contain the affirmation of the attribute of Speech of Allâh. A great controversy has arisen on this question among the theologians. Some scholars have regarded the Speech of Allâh as created and as separate from His Self. They say that the speaker means the creator of the speech. This is the creed of the *Mu'tazilah*. The *Kullabiyah*^[1] and the *Asha'irah*^[2] say that speech is obligatory to the Self of Allâh from the eternity. It is not related to His Will and Power. They regard this Speech as free from words and sounds, and say that it has a meaning in eternity.

Some extremists think that speech is the name of words and sounds which is eternal and is part of the Self of Allâh. They say that it forms part of His Self from the eternity. Allâh, the Pure and the Exalted, does not make one speech contradictory to the previous one.

^[1] *Al-Kullabiyah*: They are the followers of Abdullah bin Sayeed bin Kullab. They believe that Attributes of Allah are not for Him, not for others. They say that the Name of Allah are same of His Attributes. They do not differ between attributes of Self of Allah and between attribution of actions of Allah.

^[2] *Al-Asha'irah*: They are the followers of Abul Hasan Al-Ash'ari, who was Mu'tazil. Then he left *E'tizal* and adopted a way between *E'tizal* and *Ahlus Sunnah wal-Jama'ah*. In his last age, he returned to the creeds of *Ahlus Sunnah* and followed Imam Ahmad bin Hanbal in his theories. But some of his followers still remained on previous belief. They amplify the Attributes of Allah and have belief similiar to *Al-Murji'ah*. They are closest to *Ahlus Sunnah* among all astrayed sects.

The *Karraamiyah*^[1] (or Qaramatians) think that this is subject to change and exists with the Self of Allāh. It relates to His Will and Power. They have a notion that it has an origin in the Self of Allāh. Allāh was not a speaker in the beginning. If we go deep into their statements and describe their defects this discussion will become too long. Their defects are evident to those who have a right understanding and a stable wisdom.

The substance of the creed of the *Ahlus Sunnah wal Jama'ah* in this matter is that whenever Allāh wills He speaks and Speech is one of His Attributes which is established with His Self. He speaks with it according to His Will and Power and He is always speaking and will always remain so whenever He wills. And whatever statement Allāh made that is established with His Self and it is not a creature separate from Him as is claimed by the *Mu'tazilah*. Nor is it implied in His Self in such a way as life is implied according to the claim of the *Asha'irah*. It is rather obedient to the Will and Power of Allāh.

Allāh ﷻ called Moses aloud, called Adam and Eve aloud, and will call His slaves aloud on the Day of Judgement; and He speaks aloud while imparting revelation. But the words and the style with which Allāh spoke are His Attributes which are uncreated and they do not resemble the words and style of the creatures even as the knowledge of Allāh which is established with His Self is not like the knowledge of His slaves. Allāh does not resemble His creatures in any of His Attributes.

The first two verses negate the statement that there can be anyone more truthful than Allāh the Magnificent. In fact, Allāh is far beyond every one in being truthful in whatever information He imparts. The reason is that His Knowledge about whom He gives information is most encompassing.

[1] *Al-Karraamiyah*: They are the followers of Abu Abdullah Muhammad bin Karram. As-Sijistani who died in 255 H. They are similar to *Mushabhiha*, *Mujassimah*, *Murji'ah* and divided in 12 sects.

And Allāh says, "When Allāh will say 'O Jesus, son of Mary.'" This describes the question that Allāh will put on the Day of Judgement to His Messenger and His Word Jesus. This question will relate to the matter that the Christians deified Jesus, and his mother as gods. Allāh will ask him whether he had ordered them to leave Allāh aside and make deities out of him and his mother. This question will be put to prove the innocence of Jesus and the falsehood and concoction of those misguided people.

And Allāh says, "And the Word... Justice." That is, He is true in giving news and just in giving orders, for the Words of Allāh are either news which are true to the highest level or they are dos and don'ts which are based on the maximum amount of Justice. These do not have even the slightest degree of injustice. The reason is that these dos and don'ts are based on prudence and mercy. The word *Kalimah* has been used here in the sense of the plural *Kalimaat* for it has been related to the proper noun which will give the meaning of plurality, just as when we say *Rahmatullah, Ni'matullah*.

And Allāh says, "- and to Musa ... directly" and the verses that have occurred after it in which it has been told that Allāh called Moses and spoke to him and, in fact, whispered to him from behind a curtain and without using an angel as a intermediary, refute the position taken by the *Asha'irah*, for they say that the Speech of Allāh is without a word and voice and is a meaning established with the Self of Allāh. They will be asked about how Moses heard this physical speech? If they say that Allāh put in his heart the essential knowledge of the meaning which He wanted to speak to him, then Moses alone will have no special position in that matter. And if they say that Allāh created the speech in the tree and the wind then this will imply that it was the tree that said to Moses, "Verily! I am your Lord!" (*Surah Ta-Ha*, 20:12).

These verses refute their that notion also that speech is a meaning from the eternity. No speech admits of change in His Self. Allāh says:

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾

"And when Musa (Moses) came at the time and place appointed by us and his Lord spoke to him." (7:143).

This verse shows that the speech took place after the arrival of Moses on the appointed place. Allāh says:

﴿وَنَادَيْنَاهُ مِنْ يَمِينِ الطُّورِ الْأَيْمَنِ﴾

"And We called him from the right side of the Mount." (19:52)

This shows that the *Nidaa* (call) occurred close to the valley of Ayman; and *Nidaa* is that sound that can be heard. Allāh says about Adam and Eve:

﴿وَنَادَاهُمَا رَبُّهُمَا...﴾

"And their Lord called out to them."

This *Nidaa* occurred after they had already committed the error, and so it has definitely taken place. Likewise Allāh says:

﴿وَيَوْمَ يَنَادِيهِمْ...﴾

"And (remember) the Day (Allāh) will call to them" (28:65).

This *Nidaa* and statement will take place on the Day of Judgement. The *Hadith* says:

«مَا مِنْ عَبْدٍ إِلَّا سَبَّحَهُ اللَّهُ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمانٌ»

"Allāh will talk to each slave individually on the Day of Judgement and there will be no interpreter between them."

And Allāh says, "And if anyone... Word of Allāh." These blessed verses show that the pronounced Qur'ān which has been recited, heard and written from cover to cover of the Book alone is the true Statement of Allāh. This is not an interpretation and description of the Statement of Allāh as the *Asha'irah* do. Relating this statement to Allāh the Magnificent, it is clear that this is His Attribute which is established with His Self. This is not a conjunctive phrase like *Bait-ullah* (House of Allāh) or *Naaqat-ullah* (She-camel of Allāh). This conjunction of the meaning is towards the Self which argues

the proof of the meaning for the Self. The conjunctive phrase of the house or the camel are conjunctions of the apparent and the externally existent things. This thing refutes the statement of the *Mu'tazilah* that the Speech of Allâh is created and is separate from the Self of Allâh. These verses also tell that the Qur'ân has descended from Allâh. Allâh spoke by using voice and this was heard by Gabriel and he carried and gave it to Muhammad (صلى الله عليه وسلم) exactly as he had heard it from Allâh the Magnificent.

The substance of the discussion is that the Arabic Qur'ân is the Speech of Allâh; it has been sent down; it is uncreated. It began with Allâh and will return to Him. It is really Allâh Who has spoken this and therefore it is His Speech rather than of any other. If people read the Qur'ân or write it in a book form, then such an act will not exclude it from being the Speech of Allâh. In fact, the speech will be related to Him Who uttered it originally and not to him upon whom it was bestowed. Allâh spoke with his syllables, words, meanings. It does not have the speech of anyone else neither of Gabriel nor of Muhammad (صلى الله عليه وسلم), nor of anyone else other than them. Allâh called it His Speech in His Own Voice. When the slaves recite it they do so in their own voice. For example when a reader says in his voice '*Alhamdu Lillahi Rabbil Aalmeen*' this heard speech is the Speech of Allâh and not the speech of the reader. But he has recited it in his own voice rather than in the Voice of Allâh. And just as the Qur'ân is the Speech of Allâh so also it is the Book of Allâh, for He had recorded it in the Guarded Tablet (اللوح المحفوظ) and also because it is recorded in Scriptures. Allâh said:

﴿إِنَّهُ لَفَرَّقَ أَنْزَلَهُ فِي كِتَابٍ مَكْنُونٍ﴾

"That (this) is indeed an honourable recital (the Noble Qur'ân). In a Book well-guarded (with Allâh in the heaven i.e. *Al-Lauh Al-Mahfuz*)" (*Surah Al-Waqi'a*, 56:77,78);

and said:

﴿بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْمُودٍ﴾

The Prophet (ﷺ) says, "Allāh felt astonished..."
 This *Hadith* proves the attribute of astonishment for Allāh.
 The Prophet (ﷺ) says in this sense:

أَعْجَبَ رَبُّكَ مِنْ شَابٍ لَيْسَ لَهُ صَبَوةٌ

"Your Lord feels astonished at that youth who has no eagerness," (*Da'eef: Musnad 4/151*)

and Ibn Masood recited:

﴿بَلَّ عَجِبَتِكَ تَتَعَرَّنَ﴾

"I rather felt astonished and they cut jokes."

The astonishment of Allāh, the Exalted, is not due to unawareness of the causes or ignorance of the truths of the matter as is found in the astonishment of the creature. It is rather a meaning which comes into being under the Will and Intelligence of Allāh when its presence is demanded; and it is such a thing about which it is justified to feel astonished.

This astonishment, with which the Prophet (ﷺ) has proved that Allāh is attributed, form part of His Perfection and His Mercy. When the rain has stopped and the people need it acutely and despair has overwhelmed their face, their sight remains limited to only the external factors and they think that they will not receive relief anymore from Allāh Who is so close and so responsive, then Allāh feels astonished at them.

In fact, this is a strange stage when the people become despaired while the Mercy of Allāh is so widespread over everything and the means to achieve this Mercy are innumerable. The prayer to receive rains and to remain hopeful from Allāh about it is one of these factors. The habit of Allāh about the creature in general is that He brings relief after pain and ease after hardship. The hardship does not stay for long. When the slave of Allāh takes help from invocation, expressing desire of the nobility of Allāh, with humility and prayer, then Allāh opens up the treasures of His Mercy upon him, of which he did not have the slightest notion.

The word *Qunoot* means being disappointed of the Mercy of Allāh. Allāh states:

﴿وَمَنْ يَقْنَطْ مِنْ رَحْمَتِ رَبِّهِ إِلَّا الضَّالُّونَ﴾

“And who despairs of the Mercy of his Lord except those who are astray?” (*Surah Al-Hijr*, 15:56).

The Prophet (صلى الله عليه وسلم) says, “*Wa qurba khairihi*”, that is, the nearness of the Mercy and Bounty of Allāh. And in one narrative the word *Ghairihi* has been reported in place of *Khairihi* and this word is a noun. Just as when you say: ‘I have changed the thing and it got changed’. In the *Hadith* regarding *Istisqa’* (prayer for rain), it has occurred:

﴿مَنْ يَكْفُرْ بِاللَّهِ يُلَقَّ الْغَيْرَ﴾

“Whoever commits *Kufr* against Allāh he will be subjected to change,”

That is, his condition will be changed and will turn into a position of wickedness from the position of betterment.

The Prophet (صلى الله عليه وسلم) said: “in misery and despondency.” These two words have been as a circumstantial phrase governed by the pronoun *Ilaikum*. The word *Azileen* (misery) is the plural of the active noun *Azil* which has been derived from *Azal*. The word signifies acuteness and misery such as when it is said, *Azilar-Rajulu* is from the *Baab Sami’a* and means ‘the man fell into acuteness and misery.’

﴿لَنْ تَرَانِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنَّ الشَّجَرَةَ مَعَكَ أَنْتُمْ مَسُوفٌ تَرَاهُمْ﴾

“You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me.” (*Surah Al-A'raf*, 7:143).

The *Asha'irah* while trying to refute the notion that Allāh can be in a direction prove the occurrence of vision. It is for this reason that they have been led astray while doing exegesis of having the vision of Allāh.

The *Asha'irah* while negating *Jihat* (direction) like the *Mu'tazilah* prove the *Rû'yat* (vision) of Allāh. Some of them say that they will see Him from all the sides; some say they will see Him by inner light rather than by sight. What they mean to say is that there will be such an excess of inner light and disclosure that it will appear like a real vision.

The verses that the author has mentioned here constitute arguments against the theory of the denial of vision expounded by the *Mu'tazilah*. In the first verse, the word *Nazar* has been made transitive with the word *Ila* which will mean seeing just as when it is said, “I have seen towards him” or, “I had a sight of him.” Both these are in the same sense and the object of seeing here is Allāh the Magnificent.

The *Mu'tazilah* interpret “*Nauzirah*” in the sense of “*Muntazirah*” (a waiting feminine) and *Ila* in the sense of favour and from these the meaning of the passage will follow like this: These faces will be waiting for the rewards and the favours of their Lord. This amplification is extremely ridiculous.

From the second verse, it appears that the men of Paradise will be sitting on thrones and looking towards their Lord. *Araa'ik* is the plural of *Areekah* which means a throne or a cot. Regarding the two last verses, an authentic *Hadith* from the Prophet (صلى الله عليه وسلم) gives more proof of Seeing the Face of Allāh the Magnificent. This is also borne out by the Statement of Allāh about the disbelievers:

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُورُونَ﴾

“Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.” (*Surah Al-Mutaffifin*, 83:15).

The covering of these people argues for the fact that the friends of Allāh will see Him. According to the *Ulama* and scholars of *Hadith* there are continuous *Ahadith* (*Ahadith Mutawatirah*) regarding the vision of Allāh (*Ru'yat*) which can be denied only by the atheist and the heretic (*Zindeeq*^[1]).

The *Mu'tazilah* have argued from the Qur'ānic verse:

﴿لَا تَرِي عَيْنٌ﴾

“No vision can grasp Him.”

But, in fact, they have no solid basis for it. The reason is that negation of perception does not imply that vision cannot occur. What is meant is that the eyes will see Him but will not be able to encompass Him by the vision, just as the cognitive faculties perceive but cannot encompass Him. Perception means seeing a thing in a way that it is encompassed and included. This is a definite vision and a negation of the definite does not necessarily imply negation of an indefinite vision. They also argue in favour of denying vision on the basis of the Statement of Allāh addressed to Moses saying “*Lan Taraani*” (You cannot see Me). But even here they have no solid argument. On the contrary this verse provides proofs in favour of the vision from different sides.

1. The question about vision was put by Moses who is a Messenger of Allāh and a converser with Him. He indeed knows much more than the *Mu'tazilah* about the impossible things regarding Allāh. If vision were improbable, Moses would not have asked for it.

2. At the time of *Tajalli* (Allāh making appear His Majesty), Allāh the Magnificent related vision with the stability of the mountain and

^[1] *Zindeeq*: Literally refers to those people who appear outwardly to be Muslims but who possess no Islam inwardly.

if the stability is probable then vision which is related to a probable event must also be probable.

3. Allāh carried out *Tajalli* in practice on a mountain which belongs to the class of inorganic matters, so *Tajalli* cannot be improbable for those who love Him and are the pious ones.

Their statement that in "*Lan Taraani*" the word *Lan* is meant to support negation and proves that the event of vision had not taken place in a purely personal way, is a fabrication on the Arabic language and philology. While narrating about the disbelievers, Allāh said:

﴿وَلَنْ يَسْتَوْفُوا أَجَلًا﴾

"But they will never long for it" (*Surah Al-Baqarah*, 2:95).

And then further said:

﴿وَنَادُوا بِمَلِكٍ لِّيَنْفِخَ فِي سَافِرَةٍ﴾

"And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us" (*Surah Az-Zukhruf*, 43:77);

In the first verse, He informs that they will never wish for death and has used the word *Lan* in it; and in the second verse, He says that when they will be in Hell they will long for death.

This shows that "*Lan Taraani*" really means that you do not have the power to see Me in this world because the human powers are too weak to have a vision of Allāh in the world. If vision were really improbable, Allāh would have used a phrase like, 'I cannot be seen,' or 'it is not proper that I am seen,' or 'I am not the Self meant for being seen.' Allāh knows better!

Some General Remarks About the Verses on Attributes

The readers can deduce some important rules and principles from the verses on attributes mentioned by the compiler on this subject.

1. The *Salaf* are unanimous that it is necessary to have faith in all the good Names of Allāh, the attributes indicated to Him and the

(صلى الله عليه وسلم) prayed for recovery after these invocations for now it is the recovery by Allāh which never leaves without curing a disease completely. It has no connection with anything other than Allāh.

Will those people who adopt the intermediation of right, status, personalities, and honour, etc., and who worship the graves follow this point?

The Prophet (صلى الله عليه وسلم) says, "The Throne is above the water..." He has described in it, the Highness of Allāh and His encompassing the knowledge of all that exists. That Glorified is extremely Exalted despite being close, and retains closeness in His Highness.

The fourth *Hadith* describes the evidence of the Prophet (صلى الله عليه وسلم) about the Faith of that slave-girl who recognised the ('Uloo) Highness of Allāh over the creatures. This shows that Highness is one of the great Attributes of Allāh so that instead of putting other questions, the Prophet (صلى الله عليه وسلم) put a question about it. This *Hadith* also shows that to have faith in the Highness of Allāh is one of the great principles of Faith. Whoever denies this will remain deprived of the right Faith.

One wonders at those *Mu'atilah* who in their pride negate the Attributes of Allāh and consider themselves more knowledgeable about Allāh than the Prophet (صلى الله عليه وسلم). They negate the word 'where' from the Self of Allāh while exactly this same word was used by the Prophet (صلى الله عليه وسلم) while putting questions to others, as is contained in this *Hadith*, and he had given a similar reply to a questioner who had asked "Where was our Lord..."

The Prophet (صلى الله عليه وسلم) says, "The highest degree of Faith..." This argues that the position of Faith, kind deeds and meditation is the noblest, that is, the slave of Allāh should worship Him in such a way as if he is seeing Him and is observing Him, and keep in mind that Allāh is with him wherever he lives. Whatever a man says, whatever he does, and in whatever he is engaged, Allāh keeps a watch over him in all conditions and remains informed of him.

livelihood, killing, and many other actions, etc.

3. To prove that Allāh the Magnificent is distinct in every perfect attribute and that no one is similar to Him in these attributes.

Just as in the former verses the highest ideals are affirmed only for Allāh and anything conceived to be comparable or similar to Him, has been negated, so also the argument holds true that Allāh is Free from all defects and drawbacks.

To affirm all the attributes that have been mentioned in the Qur'ān and the *Sunnah*, there lies no difference in this connection between the personal attributes such as Knowledge, Power, Intention, Life, Hearing, Seeing, etc., and active attributes such as Pleasure, Love, Wrath, Aversion, etc. Moreover there is no difference between proving the fact regarding the Face and the Hand and affirmation of Ascent above the Throne and the Descent, etc. All these attributes are such about whose affirmation there is consensus among the *Salaf*. There is no scope for any amplification or negation in this connection, nor of resemblance and *Ta'teel*.

Two Groups are opposed to this Standpoint

1. *Jahmiyah*, who deny all the names and attributes.
2. *Mu'tazilah*, who deny all the attributes but prove the names and the precepts. They say that Allāh is Knowledgeable without knowledge, He is Powerful without power, He is Alive without life, etc. This statement is absolutely wrong. For to prove the existence of a qualified one without the existence of the qualifications, and to prove for the abstract one such qualities as are meant for qualifying an object, are rationally improbable and also false according to the *Shari'ah*.

But the *Asha'irah* and their followers are in agreement with the *Ahlus Sunnah* in affirming seven attributes. They call them the attributes of meaning and claim to have rational proofs for them. These attributes are: Life, Knowledge, Power, Intention, Hearing, Seeing, and Speaking. But except for these seven attributes they

support the *Mu'tazilah* in denying all the communicated attributes about whose accuracy information is given, although all the attributes are usually proved from the Qur'ân, the *Sunnah*, the consensus of the *Sahaba* and the virtuous generations bestowed with sound knowledge.

general, such as knowledge, hearing and seeing. These are not contrary to the Transcendence of Allāh over the creatures.

These authentic and continuous *Ahadith* are witnesses and reinforcers of the Qur'anic verses mentioned above which refer to the vision of Allāh and seeing the Face of Allāh in Paradise by the faithful ones. These two texts of the Qur'anic verses and the *Ahadith* prove two facts:

1. The Transcendence of Allāh over the creature, for the texts are clear on the issue that the slaves of Allāh will see Him above them.
2. The greatest of favours is to see the Noble Face of Allāh.

The Prophet (صلى الله عليه وسلم) says, "You will see your..." This means stating resemblance of one kind of vision with another kind of vision rather than of a visible thing with another visible thing. In other words, the seeing of Allāh by His slaves will be so evident and clear as the seeing of the moon in its complete form when it is both complete and without the obstruction of a cloud. That is why he further said, "There will be no obstruction..." which means closeness to the point of being in touch, another meaning with slightly different pronunciation will be injustice and the *Hadith* will purport to mean that you will find no misplacement or defrauding in His vision.

The Prophet (صلى الله عليه وسلم) has in this *Hadith* particularly mentioned the *Fajr* and *Asr* prayers and has indicated that whoever offers them in congregation he will get perfect favours compared with which all the other favours are worthless. This *Hadith* gives an indication of both these prayers. This is supported by the following *Hadith* also. The Prophet (صلى الله عليه وسلم) says:

«يَتَعَاقَبُونَ فِيكُمْ: مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ»

"The angels of night and the angels of day come amongst you by turns and join one another in the *Fajr* and *Asr* prayers."
(*Al-Bukhari* 1/310, and *Muslim*).

pardon him'." (Al-Bukhari and Muslim)

And the saying of the Prophet (صلى الله عليه وسلم) : "Allâh is so pleased at the repentance of that faithful slave as anyone from amongst you is pleased after finding his lost riding animal." (Al-Bukhari and Muslim). "Allâh the Blessed and the Exalted laughs at two such men one of whom kills the other and both of them enter Paradise," (Al-Bukhari and Muslim). The Prophet (صلى الله عليه وسلم) then says, "Our Lord has astonished when He looks at you on account of the despondency of His slaves and the closeness of His goodness in the condition that you are in misery and despondency. Then He starts laughing knowing that your relief is nearby." This is a *Hasan Hadith* (Da'eef: Ibn Majah/Musnad 4/11).

The statement of the author is joined with the sentence occurring before it, after this is the *Sunnah* of the Prophet (صلى الله عليه وسلم). It means that all that is also included in the past attributes which the Prophet صلى الله عليه وسلم has described in words as Attributes of Allâh and has bequeathed for us in the form of the authentic *Sunnah*.

Sunnah is the second root towards which it is necessary for us to turn and to believe in which, after the Book of Allâh, is obligatory. Allâh says:

﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ﴾

"Allâh has sent down to you the Book (The Qur'ân), and *Al-Hikmah* (Islamic laws, knowledge of legal and illegal things i.e. the Prophet's *Sunnah*— legal ways)," (Surah An-Nisa', 4:113).

By *Hikmat*, He means *Sunnah* and He says:

﴿وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

"And instructing them (in) the Book (the Qur'ân) and *Al-Hikmah* [the wisdom of the *Sunnah* of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements, acts of worship, etc)]," (Surah Al-'Imran, 3:164).

And Allâh said:

﴿وَأَذَكَّرَكَ مَا بَيْنَ يَدَيْ يَوْمِكَذَّبْتَ مَا آتَىٰكَ اللَّهُ وَاللَّيْلِ نَافِثَاتٍ﴾

“And remember (O you the members of the Prophet’s family, the Graces of your Lord), that which is recited in your houses of the Verses of Allāh and *Al-Hikmah*” (*Surah Al-Ahzab*, 33:34)

And He said:

﴿وَمَا لَكُمْ أَلَّا تُحْسِنُوا وَتَتَذَكَّرُوا مَا كُنْتُمْ يُحْذَرُونَ﴾

“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it and whatsoever he forbids you, abstain (from it).” (*Al-Hashr*, 59:7).

And the Prophet (ﷺ) said:

«أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ»

“Listen! I have been given the Qur’ān and resembling it one more thing along with it.” [That is, *Hadith Sahih* (Abu Daud 12/355)].

Thus there is the order to follow *Sunnah*; its knowledge, conviction, belief and practice is equivalent to following the Qur’ān. *Sunnah* is the elucidation of the Qur’ān and describes its meanings. This gives details to its generalities, delimits what is specific and specifies what is general, as Allāh has said:

﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ مُبَيِّنًا لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

“And We have also sent down unto you (O Muhammad ﷺ) the reminder and the advice (the Qur’ān), that you may explain clearly to men what is sent down to them” (*Surah An-Nahl*, 16:44).

People of innovation (*Bid'ah*) and lustful desires are divided into two groups in face of the authentic *Sunnah*:

1. One party comprises those who are not afraid of denying the authentic *Ahadiith* when they go against their creed. They claim that these are miscellaneous *Ahadiith* which are only conjecture while on matters of faith total clarity is necessary. This is the party of the *Mu'tazilah* and the philosophers.

2. The other party tries to prove them and has faith in the authenticity of the narratives, but does not carry out amplifications of these *Ahadith* in the same way as it carries out the amplifications of the Qur'ân. So much so that it diverts attention from their apparent meanings and turns them towards meanings related to heresy and distortion. And these are the *Asha'irah* of the latter period. Those who took the maximum liberty in this subject were Al-Ghazaali and Ar-Raazi.

The author writes that it is enjoined to have faith in all of what Allâh has described in His Book without introducing distortion, reduction, condition and resemblance, and likewise, it is also enjoined to have faith in all those matters through which the Messenger of Allâh (صلى الله عليه وسلم) who knew most about his Lord among the creatures and who knew all that is enjoined for it to know, has described the Attributes of Allâh. By using the word, 'likewise' the author has tried to say that it is enjoined to have faith in them as in those mentioned above, which should be free from distortion, reduction, condition and resemblance and should rather affirm them in a manner which is worthy of the Greatness of Allâh the Magnificent.

The author says, "the saying of the Prophet (صلى الله عليه وسلم) ..." This *Hadith* will be discussed from two aspects:

1. This narrative is correct and the author says that there is agreed upon about it. Haafiz Adh-Dhahabee says in his book *Al-'Uloo*:

"The *Hadith* regarding descent are continuous to the point of being convincing and because of them there is no possibility of denial."

2. The meaning that this *Hadith* reveals, that is, Allâh descends every night signifies that descent is an Attribute of Allâh which is worthy of His Glory and Greatness. It does not resemble the descent of the creature just as His being rose over (*Istiwa'a*) does not resemble the rising of the creature.

The Sheikh-ul-Islam (رحمہ اللہ) says in the explanation of the Surah Al-Ikhlâs (The Sincerity):

“According to the attribute described by the Prophet (صلی اللہ علیہ وسلم), Allâh سبحانه descends from the Throne to the lower heaven every night. He is close to the pilgrims of the *Hajj* in the evening of *Arafah*, and He talked to Moses in the valley of Ayman at the blessed Place of the Tree. Then He rose over towards the heaven when it was smoke, and said, to it and to the earth: Come both of you, willingly or unwillingly. This does not imply that these acts form part of the genre of those acts which are related to the descent of the creature, which may be construed to mean that it signifies vacation of one place by him and occupation of another place.” (*Daqā'iq-ut-Tafseer*, 6/424)

The *Ahlus Sunnah wal Jama'ah* have faith that descent is a real attribute in the quality Allâh wishes for Himself, just as they prove all the attributes which are proved in the *Qur'ân* and the *Sunnah*. They stop at this point—neither do they describe the quality of these attributes nor state their resemblance, and neither do they negate nor reduce. They say that the Prophet (صلی اللہ علیہ وسلم) told us, “Allâh descends, but he did not tell us regarding the way He descends.” He taught us that Allâh does what He intends to do, and that He wields power over everything. That is why you see the select believers—who try to obtain the mercies and disposals of Allâh, worship Him, pray and invoke Him with humility and submissiveness and expect from Him whatever He has promised through the tongue of His Prophet (صلی اللہ علیہ وسلم)—that they will receive those objects.

The Prophet (صلی اللہ علیہ وسلم) says, “Allâh is so pleased...”. The explanation of this phrase in *Sahih Al-Bukhari* etc., has come in this way:

اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ بِأَرْضٍ فَلَاةٍ دَوِيَّةٍ مُمْلِكَةٍ وَمَعَهُ رَاحِلَتُهُ عَلَيْهِمَا طَعَامُهُ وَشَرَابُهُ، فَتَزَلَّ عَنْهَا، فَنَامَ وَرَاحِلَتُهُ عِنْدَ رَأْسِهِ، فَاسْتَيْقَظَ وَقَدْ نَعِبَتْ،

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"And He is the All-Hearer and the All-Seer,"

refutes the *Mu'attilah* and *Jahmiyah*.

Ahlul-Haqq (The followers of truth) are those who prove the Attributes of Allāh without invoking resemblance, and keep Him free from the resemblance with the creatures without denial. Thus they have adopted a better path than both the groups that they followed the path of *Tanzeeh* and *Ithbaat* and abandoned the path of those who made the mistake of believing in resemblance and negation.

The author says, "and are moderate between..." Sheikh Allamah Muhammad bin Abdul Aziz bin Maani' says in the original notes of this passage:

People have differed about the deeds of the slaves of Allāh saying whether or not they are within the Power of Allāh? Jahm and his followers *Al-Jabariyah* say that action is under the Power of the Lord but not under that of His slaves. *Al-Ash'ari* and his followers say: That which is effective in what is under the control is the Power of the Lord and not of His slaves. The *Mu'tazilah* in general, that is the *Qadariyah* who negate *Qadar*, say that the thing in which the slave of Allāh has the power, the Power of Allāh is not exactly on that thing. But they have differed on the question whether or not He has power over something similar to that thing. The Basarians such as Abu Ali and Abu Hashim accept it as proved, and Al-Ka'bee and his Baghdadi followers deny it.

Ahlul-Haqq say that the acts of the slaves are such that they made the slaves obedient and also defiant. These acts are the creatures of Allāh and Allāh ﷻ is Alone in bringing into being the creatures. There is no creator except Him. When the *Al-Jabariyah* went to the extreme in the affirmation of *Qadar*, they completely negated the actions of the slaves; and the

and damaging of the Joy and Pleasure of Allāh. This is an illusion of those *Mu'atilah* about their Lord that they have developed a notion that these meanings would be the same in respect of Allāh as in the case of the creature. Allāh is far higher than their act of showing resemblance and reduction.

The Prophet (ﷺ) says, "Allāh laughs... and enter Paradise." *Ahlus Sunnah wal Jama'ah* understand from Laughter of Allāh what is evident from this *Hadith*. Allāh is qualified with this attribute in the same way as is worthy of His Majesty. This laughter does not resemble the laughter of the creatures in that when they feel stimulated by happiness and pleasure they laugh. It is rather a meaning that is born in His Self at that time when His Self demands it. It comes into display along with His Will and Intelligence. The attribute of Laughter is born in the creature at that time when he sees in something a unique and interesting aspect compared with others. This *Hadith* mentions the same condition.

Moreover, the killing of a Muslim by a *Kafir* by having him overwhelmed is apparently the cause for Allāh's Wrath on that *Kafir* and the cause of His Remorse and Doom, but afterwards if Allāh obliged him and helped him to become repentant and guided him to enter the fold of Islam, and then he fought for the sake of Allāh and received martyrdom, and he will enter Paradise. These are really from amongst strange phenomena. This is the obligation of Allāh, His Mercy and His Nobility on His slaves. A Muslim fights for the sake of Allāh and a *Kafir* kills him; the Muslim is bestowed martyrdom by Allāh, then Allāh obliges the killer and guides him to enter the fold of Islam and get martyrdom for His sake. In this way both of them enter Paradise.

To amplify the Laughter of Allāh in terms of pleasure and acceptance or to say that a certain thing is worth laughing before Allāh but is really not laughter, negates the statement of the Prophet (ﷺ) attributing to Allāh. This is a negation of what the Prophet (ﷺ) said, about his Lord, and so it does not deserve attention.

The Prophet (ﷺ) says, "Allāh felt astonished..."
 This *Hadith* proves the attribute of astonishment for Allāh.
 The Prophet (ﷺ) says in this sense:

«عَجِبَ رَبُّكَ مِنْ شَابٍ لَيْسَ لَهُ صَبَؤُهُ»

"Your Lord feels astonished at that youth who has no eagerness," (*Da'eef: Musnad 4/151*)

and Ibn Masood recited:

﴿بَلَّ عَجِبَتِكَ تَتَعَرَّنُ﴾

"I rather felt astonished and they cut jokes."

The astonishment of Allāh, the Exalted, is not due to unawareness of the causes or ignorance of the truths of the matter as is found in the astonishment of the creature. It is rather a meaning which comes into being under the Will and Intelligence of Allāh when its presence is demanded; and it is such a thing about which it is justified to feel astonished.

This astonishment, with which the Prophet (ﷺ) has proved that Allāh is attributed, form part of His Perfection and His Mercy. When the rain has stopped and the people need it acutely and despair has overwhelmed their face, their sight remains limited to only the external factors and they think that they will not receive relief anymore from Allāh Who is so close and so responsive, then Allāh feels astonished at them.

In fact, this is a strange stage when the people become despaired while the Mercy of Allāh is so widespread over everything and the means to achieve this Mercy are innumerable. The prayer to receive rains and to remain hopeful from Allāh about it is one of these factors. The habit of Allāh about the creature in general is that He brings relief after pain and ease after hardship. The hardship does not stay for long. When the slave of Allāh takes help from invocation, expressing desire of the nobility of Allāh, with humility and prayer, then Allāh opens up the treasures of His Mercy upon him, of which he did not have the slightest notion.

The word *Qunoat* means being disappointed of the Mercy of Allāh. Allāh states:

﴿وَمَنْ يَقْنَطْ مِنْ رَحْمَتِ رَبِّهِ إِلَّا الضَّالُّونَ﴾

“And who despairs of the Mercy of his Lord except those who are astray?” (*Surah Al-Hijr*, 15:56).

The Prophet (صلى الله عليه وسلم) says, “*Wa qurba khairihi*”, that is, the nearness of the Mercy and Bounty of Allāh. And in one narrative the word *Ghairihi* has been reported in place of *Khairihi* and this word is a noun. Just as when you say: ‘I have changed the thing and it got changed’. In the *Hadith* regarding *Istisqa’* (prayer for rain), it has occurred:

﴿مَنْ يَكْفُرْ بِاللَّهِ يُلَقَّ الْغَيْرَ﴾

“Whoever commits *Kufr* against Allāh he will be subjected to change,”

That is, his condition will be changed and will turn into a position of wickedness from the position of betterment.

The Prophet (صلى الله عليه وسلم) said: “in misery and despondency.” These two words have been as a circumstantial phrase governed by the pronoun *Ilaikum*. The word *Azileen* (misery) is the plural of the active noun *Azil* which has been derived from *Azal*. The word signifies acuteness and misery such as when it is said, *Azilar-Rajulu* is from the *Baab Sami’a* and means ‘the man fell into acuteness and misery.’

لَمَّا رَأَيْتُ الْأَمْرَ مُتَكَرِّرًا أَجِئْتُ نَارِي وَدَعَوْتُ قُتَيْبًا

“When I saw the matter (a forbidden matter i.e. apostasy) I burnt my fire and asked Qumbar to come.”

The *Khawarij* countered these *Rawafid* and called Ali and Mu'awiyah and all those *Sahaba* who accompanied them, *Kafir*: entered into a war with them and declared that it was permissible to take their life and property.

The *Ahlus Sunnah wal Jama'ah* adopted the path of moderation between their overstatements and understatements. Allāh guided them to recognise the nobility of the *Sahaba* of their Prophet (ﷺ) for they are the most perfect men of the Islamic community from the point of view of Faith, Islam and knowledge and intelligence. But they did not overstate their importance either and did not hold the belief that they were infallible. They rather paid whatever was properly due to them. They loved them for having been their vanguard in Islam, for having striven in the growth of Islam and having taken part in the *Jihad* along with the Prophet (ﷺ).

contracted and say, 'Enough, enough.' (*Al-Bukhari*, 6/353). The Prophet (ﷺ) says that Allāh will say, "O Adam," and they will say, "We are present." Then He will call with a voice that Allāh commands you to take out a group of your progeny from Hell. (*Al-Bukhari*, 8/352). The Prophet (ﷺ) says, "Allāh will speak to each one of you in a condition that there will be no interpreter between the two" (*Al-Bukhari*, 9/446). About the incantation of the patient, the Prophet (ﷺ) says, "O our *Rabb!* O *Ahāh!* Your Name is sacred in the heaven. Your Command runs in both the heaven and the earth. Send Your Mercy on the earth as it exists in heaven. Pardon our major and minor sins. You are the Lord of the pious people. Send down Your Mercy and Cure so that the patient recovers from the present agony" (*Da'eef, Abu Daud:At-Tibb*). This *Hadith* is *Hasan* and has been narrated by Abu Daud etc. The Prophet (ﷺ) says, "Why don't you recognise me as a trustee; I am regarded as a trustee even by the Lord of the heaven". This *Hadith* is authentic. The Prophet (ﷺ) says, "And the Throne is above the water and Allāh is above the Throne, and He knows on what you are". This *Hadith* is *Hasan* and has been transmitted by Abu Daud etc. The Prophet (ﷺ) had asked a slave woman, "Where is Allāh?" She said, "Above the heaven." The Prophet said, "Who am I?" She said, "You are the Messenger of Allāh." The Prophet (ﷺ) said, "Free her, she is a believing woman." (*Muslim*). The Prophet says, "The highest degree of Faith is that you keep in mind that wherever you are, Allāh is with you." This *Hadith* is *Hasan*. The Prophet (ﷺ) says, "When any of you is engaged in the prayer, he should neither spit in the front nor in his right side, Allāh is in front of you. You should rather spit on the left side or near the foot" (*Al-Bukhari*, 1/241).

The Prophet (ﷺ) said, "people will be... thrown into Hell." The *Hadith* affirms that Allāh possesses feet and steps; and this attribute is exactly like other attributes. This will be proved worthy of the Grandeur of Allāh. The rationale behind putting the step into Hell is that Allāh has promised that He will fill up Hell. He has said:

﴿لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

“Surely, I shall fill Hell with jinns and men all together”. (*Surah Hud*, 11:119).

The demand of the Mercy and Justice of Allāh was that He would not bring doom on anyone without his committing a sin, and Hell is very wide and deep. Allāh will fulfill His Promise and put His Step into it, which will close up both its ends and no space will remain vacant.

Albeit, enough space will remain unoccupied because of the inhabitants of Paradise, due to the fact that Allāh will bestow Paradise to its inhabitants frequently and widely. For this Allāh will bring into being other creatures as is proved by the *Hadith*.

The Prophet (صلى الله عليه وسلم) says, “Allāh will say, ‘O Adam’...” Both these *Ahadith* affirm the statement of voice and speech. We have stated before this the creed of *Ahlu Sunnah* that they believe that these are the active Attributes of Allāh which are subordinate to His Will and Intelligence. Allāh has said and will say; He has given the voice and will give the voice; He has made a speech and will make a speech. His Statement, Voice and Speech take place with letters and sounds. One to whom He speaks, he hears. This includes the refutation of the stand taken by the *Asha'irah* that the Speech of Allāh is primeval and is without letter or sound.

The second *Hadith* shows that Allāh will speak to each one of His slaves directly. This speech is general, for it is the conversation regarding accounting of the deeds which is common for all—believers, disbelievers, good and bad. This does not negate that Statement of Allāh in which He says:

﴿وَلَا يَسْكُنُهُمُ اللَّهُ﴾

“And Allāh will not speak to them,”

For here that speech is denied which is a source of pleasure for the speaker and such a speech is specific. As opposed to this there is the talk with the men of Paradise which is the speech of love, agreement and obligation.

The Prophet (صلى الله عليه وسلم) says, "O our *Rabb*, Your Name..." The first *Hadith* is clear about the height and elevation of Allāh such as Allāh says:

﴿أَيُنْظَرُ مَنْ فِي السَّمَاءِ﴾

"Have you taken security from Him Who is in the heaven."

We have already mentioned that these texts never mean that Allāh has adopted the heaven as if it were a container. In fact the word *Fi* will be understood in the sense of '*Ala* that is *at* as it has been stated by a large majority of lexicographers and linguists and, moreover, *Fi* has been used in the sense of '*Ala* (over) in many places such as this Statement of Allāh:

﴿وَلَا صَلْبِيَنَّكُمْ فِي جُذُوعِ النَّخْلِ﴾

"I will surely crucify you on the trunks of palm-trees" (*Surah Ta Ha*, 20:71).

And the word *Sama* means the direction of height. And in both these forms the attribute of height will be proved for Allāh by way of elucidation.

In the *Hadith* of *Ruqyah* (incantation) mentioned above while praising the *Ruboobiyah* and *Uloohiyah* of Allāh and the sacredness of His Name, His domination over the creature, the generality of His legal and deterministic issues, means of His approach has been adopted. Then the means of His Mercy has been adopted, which is common to all the heavens, so that He gives a portion of this Mercy to the people of the earth also. Then the means of the pardon of the major sins has been adopted, then of those faults which are below them; then of the virtuous slaves of Allāh, that is the means of His Lordship specially related to the Prophets and the class immediately below them. The sign of that special lordship is that they have been raised with the favours of the material and spiritual, and of the external and the internal worlds. The prayer of those who adopt these means of approach that are related to Allāh will not be rejected. That is why the Prophet (صلى

Statement: "And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge)" (*Surah Al-Baqarah*, 2:186). And the Prophet (صلى الله عليه وسلم) says, "The One whom you are calling is nearer to you than the neck of your riding animal" (*Al-Bukhari: Tauhid*). The closeness of Allah and His companionship that is mentioned in the Qur'ân and the *Sunnah* is not opposed to the Transcendence and Dominance of Allah the Glorified, for in all the attributes there is nothing like Allah, and He is high in His closeness and close in His height. Having faith in Allah and in His Books includes having faith in these things also that the Qur'ân is the Statement of Allah, it has been sent down and is uncreated. It began by His Self and will return to His Self, and that Allah has really spoken it. And this Qur'ân which has been sent down on Muhammad (صلى الله عليه وسلم) by Allah is really the Statement of Allah, not of any other one. To apply the word "reporting" is not permissible for the reason that it purports to be the Speech of Allah or is its interpretation, but rather when people read it or write it in scriptures, then in reality it does not get excluded from being the Speech of Allah. In fact the speech is related to that one who has spoken at the beginning and not on that who has communicated it from him or done a rendering of it. Thus, the Qur'ân is the Speech of Allah with letters and meanings. It is not so that the letters are the Speech of Allah but not the meanings or that the meanings are the Speech of Allah but not the letters.

In the category of the Faith in Allah, and the Faith in His Books, His angels and His Prophets which we have already mentioned, this Faith is also included that the faithful (believers) will see Allah face to face with their own eyes on the Day of Judgement just as they see the sun in the clear atmosphere in a cloudless sky, and just as they see a full moon when there is no obstruction in its visibility. The believers will likewise see Allah in the Plain of Resurrection. Then they will see Him again after entering Paradise in whatever form Allah wills.

The author says, "To have faith that..." Allah qualified His Self with

such attributes that He is close by and answers. It is enjoined to have belief in them. Allah the Glorified is close to him who calls Him and who whispers to Him. He hears his prayer and whispers and answers his invocations whenever and in whatever form he likes. Thus Allah is close by through knowledge and encompassing, as He says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

“And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge)” (*Surah Qaf*, 50:16).

This shows that between the mention in the Qur’ân and the *Sunnah* regarding His closeness and companionship, and the mention in the Qur’ân and *Sunnah* regarding His transcendence and dominance, there is no discrepancy. All these are the Attributes of Allah worthy of Him, and there is nothing like Him in all matters.

The author says, “Having faith in Allah...” The author has included the belief in the Qur’ân—on the grounds that this is the Speech of Allah—in the belief in Allah, for this is also an Attribute of Allah from amongst His Attributes. Without this, the Faith in Allah will not be complete. The reason is that speech is an attribute of the speaker and Allah the Glorified is qualified with the attribute that He can speak about anything whenever He wishes, and will go on speaking. In this sense, the variety of His Speech is the most ancient although individual statements continue to appear one after another according to His Wisdom.

We have already stated that the Qur’ân is the Speech of Allah. The relationship of the attribute is towards the One to Whom it is attributed which shows that the Qur’ân is the Attribute of Allah the Pure, and He has really spoken with words, meanings and the voice. From amongst the *Mu’tazilah* those who entertained the notion that the Qur’ân is created, have fabricated a great lie on Allah and denied the Speech of Allah as an attribute, and made it an attribute of the creature. This is also a fabrication on the discipline o

Some Names and Attributes of Allâh approved from *Sunnah*

وَقَوْلُهُ ﷻ: «اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ [وَالْأَرْضِ] وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَهْوِذْ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ» رِوَايَةُ مُسْلِمٍ.

وَقَوْلُهُ ﷻ: لَمَّا رَفَعَ الصَّحَابَةُ أَصْوَاتَهُمْ بِالذِّكْرِ: «إِنَّهَا النَّاسُ! ارْجِعُوا عَلَى أَنْفُسِكُمْ؛ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا، إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِي وَإِحْلِيهِ» مُتَّفَقٌ عَلَيْهِ. وَقَوْلُهُ: «إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ، لَا تَضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِهَا؛ فَافْعَلُوا» مُتَّفَقٌ عَلَيْهِ.

And the Prophet (صلى الله عليه وسلم) says, "O our Lord! The Lord of the seven heavens and the earth, the Lord of the great Throne and our Lord and the Lord of everything, the Splitter of the seed and the date-stone, Bringer of the Torah, the *Injeel*, and the Qur'ân, I seek through You the refuge from the mischief of myself, from the mischief of everything and the living being which is in Your possession. You are the First, nothing is before You; You are the Last nothing is after You; You are the High, nothing is above You; You are the Near, nothing is nearer than You. Defray our debt and render us carefree

from poverty". (*Muslim*).

When the *Sahaba* raised their voices at the time of the recitation of *Du'a*, the Prophet (ﷺ) said, "O people! Keep yourselves under control. You are not calling a deaf or an absent Self. You are calling a Hearing, Seeing and a close Self. He is nearer to you than the neck of your riding animal". (*Al-Bukhari*, 8/262). "You will see your Lord in a way as you see the moon in the fourteenth night (of the lunar month) in whose vision there will be no obstruction for you. If you can regularly establish the worships to be performed before the rise of the sun and before the sun sets, then do perform them." (*Al-Bukhari*, 6/355).

The Prophet says, "O our Lord..." This *Hadith* contains the Names of Allāh - the First, the Last, the High, and the Near, etc. These names are from among the elegant ones. The Prophet (ﷺ) has done such an explanation of them that no one can find scope to add anything more in it. He is the knower of the Names of his Lord more than that of the entire creatures and also knows best the meanings proved by these names. Therefore it is not permissible to give heed to the statement of any other person whoever he might be.

The Prophet (ﷺ) has also taught us in this *Hadith* the way we should praise our Lord before asking Him for anything. He praises Allāh through His general Lordship which is common to all; then he praises Him through His special Lordship which is in the form of those three Scriptures which contain light and guidance for His slaves. Then he seeks refuge in Allāh, the Glorified, against the mischief of his lusts and the lusts of each creature; and then at the end of the *Hadith* he requests for the acquittal of debts, that is, being free from poverty.

He says, "O people! Keep..." This *Hadith* shows the nearness of Allāh to His slaves. It is not necessary that one invokes Him loudly; He knows even the secrets and the whispers. The nearness mentioned in the *Hadith* is a nearness that encompasses things in

general, such as knowledge, hearing and seeing. These are not contrary to the Transcendence of Allāh over the creatures.

These authentic and continuous *Ahadith* are witnesses and reinforcers of the Qur'anic verses mentioned above which refer to the vision of Allāh and seeing the Face of Allāh in Paradise by the faithful ones. These two texts of the Qur'anic verses and the *Ahadith* prove two facts:

1. The Transcendence of Allāh over the creature, for the texts are clear on the issue that the slaves of Allāh will see Him above them.
2. The greatest of favours is to see the Noble Face of Allāh.

The Prophet (صلى الله عليه وسلم) says, "You will see your..." This means stating resemblance of one kind of vision with another kind of vision rather than of a visible thing with another visible thing. In other words, the seeing of Allāh by His slaves will be so evident and clear as the seeing of the moon in its complete form when it is both complete and without the obstruction of a cloud. That is why he further said, "There will be no obstruction..." which means closeness to the point of being in touch, another meaning with slightly different pronunciation will be injustice and the *Hadith* will purport to mean that you will find no misplacement or defrauding in His vision.

The Prophet (صلى الله عليه وسلم) has in this *Hadith* particularly mentioned the *Fajr* and *Asr* prayers and has indicated that whoever offers them in congregation he will get perfect favours compared with which all the other favours are worthless. This *Hadith* gives an indication of both these prayers. This is supported by the following *Hadith* also. The Prophet (صلى الله عليه وسلم) says:

«يَتَعَاقَبُونَ فِيكُمْ: مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ»

"The angels of night and the angels of day come amongst you by turns and join one another in the *Fajr* and *Asr* prayers."
(*Al-Bukhari* 1/310, and *Muslim*).

Ahlus-Sunnah wal Jama'ah* are moderate among all sects of *Ummah

إِلَى أَثْنَالِ هَذِهِ الْأَحَادِيثِ الَّتِي يُخْبِرُ فِيهَا رَسُولُ اللَّهِ ﷺ عَنْ رَبِّهِ بِمَا يُخْبِرُ بِهِ؛
فَإِنَّ الْفِرْقَةَ النَّاجِيَةَ أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ يُؤْمِنُونَ بِذَلِكَ؛ كَمَا يُؤْمِنُونَ بِمَا أَخْبَرَ اللَّهُ
بِهِ فِي كِتَابِهِ؛ مِنْ غَيْرِ تَعَرِيفٍ وَلَا تَعْطِيلٍ، وَمِنْ غَيْرِ تَكْيِيفٍ وَلَا تَمْنِيلٍ، بَلْ هُمْ
الْوَسْطُ فِي فِرْقِ الْأُمَمِ، كَمَا أَنَّ الْأُمَّةَ هِيَ الْوَسْطُ فِي الْأُمَّمِ. فَهُمْ وَسْطُ فِي بَابِ
صِفَاتِ اللَّهِ سُبْحَانَهُ وَتَعَالَى بَيْنَ أَهْلِ التَّعْطِيلِ الْجَهْمِيَّةِ وَأَهْلِ التَّمْنِيلِ الْمُشْبَهَةِ.
وَهُمْ وَسْطُ فِي بَابِ أَعْمَالِ اللَّهِ بَيْنَ الْجَبَرِيَّةِ وَالْقَدَرِيَّةِ وَغَيْرِهِمْ وَفِي بَابِ وَعِيدِ اللَّهِ
بَيْنَ الْمُرْجِنَةِ وَ[بَيْنَ] الْوَعِيدَةِ مِنَ الْقَدَرِيَّةِ وَغَيْرِهِمْ. وَفِي بَابِ [أَسْمَاءِ] الْإِيمَانِ
وَالَّذِينَ بَيْنَ الْحَرُورِيَّةِ وَالْمُنْتَزِلَةِ وَبَيْنَ الْمُرْجِنَةِ وَالْجَهْمِيَّةِ، وَفِي أَصْحَابِ رَسُولِ
اللَّهِ ﷺ بَيْنَ الرَّائِضَةِ وَ[بَيْنَ] الْحَوَارِجِ.

In such *Ahadith* in which the Prophet (صلى الله عليه وسلم) gives information about Allâh the Mighty and the Glorious, the men of the Saved Sect, *Ahlus Sunnah wal Jama'ah*, have faith in the same manner as they have faith on the information given about them by Allâh in His Book without distortion and negation and without adding quality and resemblance. In fact, among all the sects of the *Ummah*, this sect alone is moderate just as the community of Muslims is a moderate one among all the communities.

The followers of the *Ahlus Sunnah wal Jama'ah* occupy a moderate position between the *Ahlut Ta'teel (Jahmiyah)*^[1] and *Ahlut-Tamtheel*

^[1] *Al-Jahmiyah*: This sect of people came out in the last era of Umawi empire. It belongs to "Jahm bin Safwan" At-Tirmidhi. They deny the Names and Attributes of Allah, similiar to the extremists of *Murji'ah* and *Jabariyah*.

Description of the Day of Resurrection and what will happen there

وَيَقُومُ الْقِيَامَةُ الَّتِي أَخْبَرَ اللَّهُ بِهَا فِي كِتَابِهِ، وَعَلَى لِسَانِ رَسُولِهِ، وَأُجْمَعَ عَلَيْهَا الْمُسْلِمُونَ. فَيَقُومُ النَّاسُ مِنْ قُبُورِهِمْ لِرَبِّ الْعَالَمِينَ حَفَاءَ عُرَاءَ عُرْلًا، وَتَذْنُو مِنْهُمْ الشَّمْسُ، وَيُلْجِمُهُمُ الْعَرَقُ، فَتَنْصَبُ الْمَوَازِينُ، فَتُوزَنُ بِهَا أَعْمَالُ الْعِبَادِ: ﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿وَتُنشَرُ الدَّوَابُّ، وَهِيَ صَحَائِفُ الْأَعْمَالِ فَأَخِذْ كِتَابَهُ بِيَمِينِهِ، وَأَخِذْ كِتَابَهُ بِشِمَالِهِ أَوْ مِنْ وَرَاءَ ظَهْرِهِ؛ - كَمَا قَالَ سُبْحَانَهُ وَتَعَالَى: ﴿وَكُلُّ إِنْسَانٍ أَلَمَتْهُ أَمْرُهُ فِي غُنْفِهِ. وَيُخْرِجُهُ لَوْمَةُ يَوْمِ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا﴾ أَقْرَأَ كِتَابِكَ كَفَى بِنَفْسِكَ الْيَوْمَ حَسِيبًا﴾

وَيُحَاسِبُ اللَّهُ الْخَلَائِقَ، وَيَحْلُو بِعَبْدِهِ الْمُؤْمِنِ، فَيَقْرُؤُهُ بِذُنُوبِهِ؛ كَمَا وَصَفَ ذَلِكَ فِي الْكِتَابِ وَالسُّنَنِ. وَأَمَّا الْكُفَّارُ؛ فَلَا يُحَاسِبُونَ مُحَاسِبَةً مِنْ نُورٍ حَسَنَاتُهُ وَمَسِيئَاتُهُ؛ فَإِنَّهُ لَا حَسَنَاتَ لَهُمْ، وَلَكِنْ تُعَدُّ أَعْمَالُهُمْ، فَتُخَصَّى، فَيُوقَفُونَ عَلَيْهَا، وَيَقْرَأُونَ بِهَا، [وَيُخْرَجُونَ بِهَا]

And the Day of Judgement will be established. Allah has given news about it in His Book through the lips of His Prophet (صلى الله عليه وسلم). The Muslims have consensus on it that people will rise from their graves, barefooted, naked and uncircumcised for Allah, the Lord of the worlds. The sun will come close to them; they will be drenched in sweat. Then the Balance will be erected and through it the deeds will be weighed. Those whose weight will be heavy are going to be successful and those whose weight will be light are the ones who are doomed to loss and they will always live in Hell. And the Records of

the deeds will be distributed. Some will take it by their right hand, some by the left hand; and some will take it by putting their hands behind the back, as Allah has said, "And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open." "(It will be said to him): 'Read your book. You yourself are sufficient as a reckoner against you this Day'" (*Surah Al-Isra*, 17:13,14). Allah will check the account of the creatures and will remain with His faithful slave in isolation and will prove his sins, as His Attribute has been described in the Qur'ân and the *Sunnah*. But the accounting of the disbelievers will not take place with the balancing of the virtues and the vices, for they do not have any virtues, albeit each of their deeds will be enumerated one by one. They will be aware of them and confess them.

The author says: "And the Day of Judgement will be established." This indicates a horrendous Doomsday. This adjective has been used for particularisation which cannot be understood to mean the Small Doomsday which happens at the time of death as has been mentioned in the *Hadith*. The doomsday of the man is established right at the time of his death. It will happen in the way that when Allah will wish to end this world, He will command the angel *Israfil* to blow the Trumpet. When he will blow the Trumpet the first time then everything of the earth and the heaven will become unconscious except those whom Allah will not like to be in that state. The earth will become a plain without a leaf of grass and the mountains like soft sand dunes. All that will happen about which Allah has informed in His Book especially in *Surah At-Takweer* (The Overshadowing) and *Surah Al-Infitaar* (The Cleaving), this will be the last day of the world. Then Allah will order the heaven, that it should rain, for forty days, a matter like the semen of man. Then people will rise from their graves with the support of their back-bones. And all the humans will have become rotten and disintegrated, only their back-bones will remain. Then, when their creation and development will become complete, Allah will order

Israfil to blow the Trumpet the second time and at this the people will be revived in their graves and will rise up. The disbelievers and the hypocrites will say at that time:

﴿قَالُوا إِنَّمَا كُنَّا نَعْتَنِّمُ نَوْمًا﴾

“Alas! Woe to us! Who has raised us up from our place of sleep”.

And the faithful ones will say:

﴿هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ﴾

“This is what the Merciful had promised,” (*Yasin*, 36:52) and the Prophets had truly prophesied most.

Then the angels will assemble them in the Plain of Resurrection. They will be barefooted, naked and uncircumcised. *Ghurlan* is the plural of *Aghral* which means uncircumcised. The one who will be dressed first on the Day of Judgement will be Abraham as is mentioned in the *Hadith*. In the Plain of Resurrection the sun will come down close to the heads of the creatures and all of them will be drenched in sweat. Some up to the ankles, some up to the knees, some up to the breast, and some up to the neck. This will happen according to the deeds of each one. And there will be some who will be under the Shade of Allah the Mighty and Glorious. When the agony will become more acute then they will seek recommendation through the Messengers and the Prophets (عليهم السلام) that Allah may give them relief from this torture. Every Messenger will pass on the job to the one who followed him, until at last they will come to our Prophet (صلى الله عليه وسلم). He will say, “I am for it.” Then he will intercede for them. Then they will be sent for being judged. There will be Balances erected there, and the deeds of the people will be weighed. Those will be real balances having one stick and two pans. Allah will turn the deeds of the people into bodies, which will have weights. The virtues will be kept in one pan and the vices in the other. Allah has stated:

﴿وَضَعُوكَ الْمَوَازِينَ الْيَوْمَ الْيَوْمَ الْفَيْصَمَةُ وَلَا تَطْلُمُ نَفْسٌ شَيْئًا وَإِنْ كُنْتَ مِنْفَكَالَ حَكَمَ مِنْ

﴿قَدْ أَفْلَحَ مَن زَكَّاهُ وَلَقَدْ فَتَنَّا رَبَّهُمْ إِنَّا كَاشِفُونَ الْعَمَلِ حَتَّىٰ نُفِصَ لِمَن يَشَاءُ مِثْرًا ۚ﴾

“And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.” (*Surah Al-Anbiya*, 21:47).

Then the Record of deeds will be distributed. One who will be given his Record in his right hand will be questioned lightly, and he will return happily towards his group. And one whose Record of deeds will be given in his left hand or from behind his back will shriek for his destruction and will be thrown into Hell and will say, “I wish that I had not been given my Record!”, “And that I had never known, how my Account is” (*Surah Al-Haqqah*, 69:25,26), and will say:

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفَعِينَ مَعَهُمْ يَقُولُونَ إِنَّا لَنَرَاهُ فِي الدِّنِّ حَكِيمًا ۚ﴾

﴿سَافِرَةٌ وَلَا كَيْفَةً إِلَّا أَلْفَ سَنَةٍ وَمَا عَلَيْهَا حَافِظٌ وَلَا يَنْفَعُكَ لِمَا أَتَيْتَ إِلَّا كَيْفَةً﴾

“And the book (one’s Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the *Mujrimūn* (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: ‘Woe to us! what sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!’ And they will find all that they did, placed before them, and your Lord treats no one with injustice.” (*Surah Al-Kahf*, 18:49).

But the Statement of Allah “And We have fastened...” about which Raghīb says that this means his that deed which has become separate from him. But its apparent meaning is that the word *Tair* means such portion of his in this world and whatever livelihood and deed is destined for him as is mentioned in the Statement of Allah:

﴿أُولَٰئِكَ بِمَا نَصَبْنَاهُمْ مِنَّا كِتَابًا﴾

“For such their appointed portion will reach them from the Book.”

The author says, "Allah will check..." The meaning from this accounting is to remind them and to make them aware of whatever good and bad deeds they have sent earlier. Allah will enumerate them and they will have forgotten it. Allah said:

﴿ثُمَّ إِنَّ رَبَّهُمْ ثُمَّ يَرْجِعُهُمْ فَيُنْشِئُهُمْ مِمَّا كَانُوا يَعْسَلُونَ﴾

"Then to their Lord is their return and He shall then inform them of all that they used to do" (*Surah Al-An'am*, 6:108).

It has been mentioned in authentic *Ahadith* that:

«مَنْ تَوَلَّى الْحِسَابَ عَذَبٌ فَقَالَتْ هَاشِمَةُ رَضِيَ اللَّهُ عَنْهَا: يَارَسُولَ اللَّهِ أَوْ لَيْسَ اللَّهُ يَقُولُ: «مَسَوْتُ بِحَسَابٍ حِسَابًا بَيِّنًا» فَقَالَ: «إِنَّمَا ذَلِكَ الْمَرْصُورُ، وَلَكِنْ مَنْ تَوَلَّى الْحِسَابَ يَهْلِكُ»

The man who argues about his account will be punished. 'Aisha (رضي الله عنها) said, "O Prophet of Allah! Is not Allah saying 'He surely will receive an easy reckoning'" (*Surah Al-Inshiqaq*, 84:8) He said, "This will be presented; but one whose account will be false, he will be destroyed." (*Al-Bukhari*, 1/81).

And the author says, "...and will remain with His..." It is reported by Ibn Umar (رضي الله عنهما):

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ اللَّهَ عَزَّوَجَلَّ يُذْنِبِي مِنْهُ عَبْدُهُ الْمُؤْمِنُ، فَيَضَعُ عَلَيْهِ كَتِفَهُ، وَيَخَاسِبُهُ فِيمَا بَيْنَهُ وَبَيْنَهُ، وَيَقْرَأُ بِذُنُوبِهِ، فَيَقُولُ: أَلَمْ تَفْعَلْ كَذَا يَوْمَ كَذَا؟ أَلَمْ تَفْعَلْ كَذَا يَوْمَ كَذَا؟ حَتَّى إِذَا قَرَأَهُ بِذُنُوبِهِ، وَآيَقَنَ أَنَّهُ قَدْ هَلَكَ، قَالَ لَهُ: سَرَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ.

"The believing slave will be close to Allah the Mighty and the Glorious. Allah will keep him under His protection and peace and whatever transaction takes place between Allah and His slave, he will audit it and will prove his sins. He will say, 'Did you not do such and such things'? Did you not do such a thing on that particular day?' When he will confess his fault and will be convinced that he is ruined then Allah will say, 'I

deniers of *Qadar*, the *Mu'tazilah*, regarded men as the creator like Allāh. That is why they became the *Majoos*^[1] of this nation. Allāh guided the *Ahlu Sunnah* in this controversial matter with truth by His Command. "And Allāh shows the path of truth whomsoever He wills." Thus they said that the slaves of Allāh are doers and Allāh is the creator of their selves and their acts. Allāh says:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْبُدُونَ﴾

"Allāh created you and all that you do."

We have quoted this original passage, for this is an excellent summary of the creed of the theologians on problems of the fate and the human acts.

The author says, "in the matter about the promises..." That is the *Ahlu Sunnah wal Jama'ah* are on truth and justice from the *Murji'ah* who hold the view that sin is not particularly harmful if accompanied by Faith, just as obedience is useless if combined with *Kufr*. *Murji'ah*, have the notion that Faith is the name of only testifying by one's heart even though one may not affirm it with the tongue. This name of theirs is ascribed to the word *Al-Irjaa'* which means delay. In other words, they have given action a secondary position to Faith.

There is no doubt in it that *Al-Irjaa'* is *Kufr* in this sense. One who holds such a belief is an outcast from the Islamic fold. For Faith the prerequisites are affirming with tongue, believing with heart, and acting with limbs. If any of these three remains absent, the man will not remain a believer (*Mu'min*).

Al-Irjaa' has been ascribed to some *Imam* of Kufa such as *Imam Abu Hanifah*, and others who say that deeds are not included in Faith. However, they agree with the *Ahlu Sunnah* that Allāh will

[1] The *Majoos* or Magians believed that Allah and Satan were in competition with one sometimes overcoming the other, and that Satan created evil while Allah created good.

later take out those persons from Hell whom He will have punished because their committing the major sins. This will take place because of intercession etc. They also hold that an oral statement is necessary for Faith and that the deeds which have been enjoined are obligatory to perform and one who abandons them is deserving of punishment. This type of *Al-Irjaa'* is not *Kufr*, although it is a false and heretical statement in so much as those people have excluded action from faith.

The *Wa'eedyah*^[1] sect says that from a rational point of view, it is obligatory upon Allāh that He punishes the sinful and rewards the obedient. So according to them it is not permissible to believe that Allāh should pardon a person who died after committing a major sin without atoning for it. This creed of theirs is false and runs counter to the Qur'ān and the *Sunnah*. Allāh has said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Verily, Allāh forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases” (*Surah An-Nisa'*, 4:48).

The *Hadith* has frequent references that the sinful believers in *Tauhid* will be taken out of Hell and will be admitted to Paradise.

The creed of *Ahlus Sunnah wal Jama'ah* is that of moderation in between that of the *Murji'ah* who negate the creed of the *Wa'eed* (menaces) and that of the *Qadariyah* who affirm it. According to them (i.e. *Ahlus Sunnah*), if a person dies after committing a major sin and his case is lying before Allāh, then Allāh may, if He wills, punish him or He may pardon him, as is clear from the Qur'ānic verse mentioned earlier. But if Allāh punishes him, He will not suffer from this punishment like the disbelievers but will get out of

^[1] *Al-Wa'eedyah*: They are same as *Qadariyah* in the implementation of *Wa'eed*. They believe that if a person committing the major sin, dies without repentance, he will be in Hell-fire forever. The reason is that Allah has promised the sinners to Hell and Dooms and He never breaks His Promise.

Hell and enter Paradise.

The author says, "On matters of the Faith..." The problem of the names and the precepts is the first Islamic problem which created controversies between different groups. The political events and wars that took place between Ali and Mu'awiyah on that time and as a result of which, sects like the *Khariji*, the *Rafidi* and the *Qadariyah* came into being, made a tremendous impact on them. The words *Asma* means the terms used in religion such as *Mu'min*, *Muslim*, *Kafir* and *Fasiq* etc. And precepts signify the precepts meant about them in this world and the Hereafter.

The creed of the *Khawarij*, the *Harooriyah* and the *Mu'tazilah* is that the term *Imān* (Faith) can be used only for that person who testifies from heart, affirms by the tongue and acts upon all those matters that have been enjoined, and avoids all the major sins. According to them, a person who commits the major sins, is not deserving of being called a *Mu'min* (faithful). On this point both the parties have agreed, but the difference among them lies on the issue whether such a person will or will not be called a *Kafir*. *Al-Khawarij* call such a man *Kafir* and consider it permissible to fight with and pillage him. For this reason they called Ali and Mu'awiyah and their companions *Kafir* and regard all those matters permissible about them which they regard permissible against the *Kafir*.

The *Mu'tazilah* say that one who is guilty of a major sin is excluded from *Iman* but not included in *Kufr*. He occupies a position between both the extremes. This is one of those principles of which the creed of *E'tizal* (the *Mu'tazilah*) was founded.

Albeit both the parties have agreement on the fact that whoever dies on major sin without repenting for it, he will always remain in Hell. So there is agreement in both the groups on two matters:

1. Negation of Faith in those who are guilty of major sins.
2. Their eternal abode with the *Kafir* in Hell.

«إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا»

“There will be a *Haud* for every Prophet”.

The *Haud* of our Prophet (صلى الله عليه وسلم) will be the largest and the sweetest, and the number of those who will drink from it will be the biggest. May Allah include us among them.

The author says, “*Siraat* is laid across...” The meaning of *Siraat* is a broad way. It is said that it is so named because the real meaning of this word is characterised by devouring and the word suits the name for it devours the convoys. It is also used in the sense of the usual path as Allah says:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ﴾

“And verily, this (i.e. Allah’s Commandments mentioned in Verses 151 and 152) is my Straight Path, so follow it” (*Surah Al-An’am*, 6:153).

The Bridge in the Hereafter is a Bridge on the Hell and lies between Paradise and Hell. This is true, there is no doubt in it. There is a *Hadith* of the Prophet (صلى الله عليه وسلم) in favour of it. Whoever remains firm on the path of Allah, that is, on His religion in the world, he will remain firm on that path in the Hereafter also. The *Hadith* thus describes its quality:

“This is thinner than the hair and sharper than the edge of the sword”. (*Da’eef: Al-Baihaqi, Shu’bul Iman*, 2/247).

The author says, “Muhammad (صلى الله عليه وسلم) will be the first...” that is, to open the gate of Paradise the Prophet (صلى الله عليه وسلم) will first of all move its doors, as he himself has said:

«أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا تَفْخَرُ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا تَفْخَرُ، وَأَنَا أَوَّلُ مَنْ يُحَرِّكُ حَلْقَ الْجَنَّةِ، فَأَدْخُلُهَا وَيَدْخُلُهَا مَعِيَ قُرَرَاءُ أَشْيَاءِ»

“I will be the chief of the human race on the Day of Judgement and I feel no pride for it. My grave will be rent first and I feel no pride for it. I will be the first to move the

لَمَّا رَأَيْتُ الْأَمْرَ مُتَكَرِّرًا أَجِئْتُ نَارِي وَدَعَوْتُ قُمْبَرَ

“When I saw the matter (a forbidden matter i.e. apostasy) I burnt my fire and asked Qumbar to come.”

The *Khawarij* countered these *Rawafid* and called Ali and Mu'awiyah and all those *Sahaba* who accompanied them, *Kafir*: entered into a war with them and declared that it was permissible to take their life and property.

The *Ahlus Sunnah wal Jama'ah* adopted the path of moderation between their overstatements and understatements. Allāh guided them to recognise the nobility of the *Sahaba* of their Prophet (ﷺ) for they are the most perfect men of the Islamic community from the point of view of Faith, Islam and knowledge and intelligence. But they did not overstate their importance either and did not hold the belief that they were infallible. They rather paid whatever was properly due to them. They loved them for having been their vanguard in Islam, for having striven in the growth of Islam and having taken part in the *Jihad* along with the Prophet (ﷺ).

Rising of Allah over the Throne, does not negate His having being with creatures

وَقَدْ دَخَلَ فِينَمَا ذَكَرْنَاهُ مِنَ الْإِيمَانِ بِاللَّهِ الْإِيمَانُ بِمَا أَخْبَرَ اللَّهُ بِهِ فِي كِتَابِهِ، وَتَوَاتَرَ عَنْ رَسُولِهِ، وَاجْتَمَعَ عَلَيْهِ سَلَفُ الْأُمَمِ؛ مِنْ أَنَّهُ سُبْحَانَهُ قَوْقُ سَمَاوَاتِهِ؛ عَلَى عَرْشِهِ، بَاتِنٌ مِنْ خَلْقِهِ، وَهُوَ سُبْحَانَهُ مَعَهُمْ أَيْنَمَا كَانُوا، يَعْلَمُ مَا هُمْ عَامِلُونَ؛ كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ: ﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ وَلَيْسَ مَعْنَى قَوْلِهِ: ﴿وَهُوَ مَعَكُمْ﴾ أَنَّهُ مُخْتَلِطٌ بِالْخَلْقِ؛ لِإِنَّ هَذَا لَا تُوجِبُهُ اللَّغَةُ، (وَهُوَ خِلَافُ مَا اجْتَمَعَ عَلَيْهِ سَلَفُ الْأُمَمِ، وَخِلَافُ مَا فَطَرَ اللَّهُ عَلَيْهِ الْخَلْقَ) بَلِ الْقَمَرُ آيَةٌ مِنْ آيَاتِ اللَّهِ مِنْ أَصْغَرِ مَحْلُوقَاتِهِ، وَهُوَ مَوْضُوعٌ فِي السَّمَاءِ، وَهُوَ مَعَ الْمُسَافِرِ وَغَيْرِ الْمُسَافِرِ أَيْنَمَا كَانَ،

وَهُوَ سُبْحَانَهُ قَوْقُ عَرْشِهِ، رَقِيبٌ عَلَى خَلْقِهِ، مُهَيِّئٌ عَلَيْهِمْ، مُطَّلِعٌ عَلَيْهِمْ... إِلَى غَيْرِ ذَلِكَ مِنْ مَعَانِي رُبُوبِيَّتِهِ. وَكُلُّ هَذَا الْكَلَامِ الَّذِي ذَكَرَهُ اللَّهُ - مِنْ أَنَّهُ قَوْقُ الْعَرْشِ وَأَنَّهُ مَعَكُمْ - حَقٌّ عَلَى حَقِيقَتِهِ، لَا يَخْتَلِجُ إِلَى تَحْرِيفٍ، وَلَكِنْ يُصَانُ عَنْ الظُّنُونِ الْكَاذِبَةِ؛ مِثْلَ أَنْ يُظَنَّ أَنَّ ظَاهِرَ قَوْلِهِ: ﴿فِي السَّمَاءِ﴾؛ أَنَّ السَّمَاءَ تَظَلُّهُ أَوْ تُقَلُّهُ، وَهَذَا بَاطِلٌ بِاجْتِمَاعِ أَهْلِ الْعِلْمِ وَالْإِيمَانِ؛ لِإِنَّ اللَّهَ قَدْ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ، وَهُوَ يَمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا، وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ؛ إِلَّا بِإِذْنِهِ، وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ.

Whatever we have stated about having faith in Allah also includes having faith in that thing too which Allah described in His Book and is repeatedly proved from the Prophet (صلى الله عليه وسلم); and the *Salaf* (elders) of the *Ummah* have had consensus on it. In other words, Allah سبحانه rose over His Throne and is separate from His creatures. But Allah the Exalted is with His creatures wherever they are. He knows whatever people do, as He says in the verse: "He it is Who created the heavens and the earth in Six Days and then *Istawa* (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allah is the All-Seer of what you do" (*Surah Al-Hadid*, 57:4). The meaning of Allah's Statement "And He is with you,"— is not that He is part and parcel of the creation. Lexicography does not explain this. The moon is a sign from the signs of Allah and amongst His small creatures; and it has been kept in the heaven. But even then it is with the traveller and the non-traveller wherever they are.

Allah the Exalted is keeping a watch on His creatures from His Throne and is a watch tower to them, etc., etc. Whatever Allah has mentioned, that is, He is above the heavens and is with us, is true in its essence; there is no point for distortion in it, but one must avoid conjectures and hunches. For example the hunch, that the Statement of Allah *Fis-Samaa'* has the apparent meaning as the heaven is overshadowing Him and is surrounding Him, is false from the point of view of men of learning as well as of the faithful ones. The *Kursi* of Allah is encompassed both over the heavens and the earth. He protects the heavens and the earth from falling apart and saves the heavens by His command that it might not fall on the earth. This is from one of His signs that the heaven and the earth remain established by His Command.

The author says, "What we have stated about... have consensus on it." The author has clarified here the points of the Highness of Allah, His establishing Himself over the Throne and His being separate from His creatures. This is what Allah has described in His Book and the same is proved from the repeated *Ahadith* of the Prophet (صلى الله عليه وسلم), and the *Salaf* of the *Ummah*, who are the most perfect people from the point of

view of knowledge and Faith, are unanimous about it. The aim of this description is to emphasize this point mentioned in the earlier pages and to emphatically contradict the denials made by the *Jahmiyah*, *Mu'tazilah* and their followers—the *Asha'irah*. Then he describes that the fact, that Allah rose over the Throne, does not negate His having companionship and closeness with His creatures. This is because companionship does not mean intimacy and apparent closeness. He has given an example saying that the moon which is in the heaven stays with the traveller and the non-traveller everywhere, due to the extent of its light and its appearance, wherever they are. So if such a thing could be true for the moon which is a small creature of Allah, then why will it not be true for that High and Most Informed One Who is encompassing through Knowledge and Power over all His slaves; He is aware of them, He hears them, sees them and knows their secrets and whispers. In fact the whole universe, all the heavens and the earth, and everything from the earth to Mighty Throne is before Him in the same way as a small round fruit in our hand. Will it not be proper to say about Him who has such a Grace that He is with His creation despite being high above it? He is Exalted, and is separate from His creatures. In fact it is enjoined that we should have complete faith on His Transcendency and companionship and it is necessary to believe that all this is true in respect of its reality. It does not need corrupt interpretations and illusive notions as is clear from this Statement of Allah: "He is with you." The belief in the companionship of intimacy and composition as is understood by the *Hulooliyah*^[1] or, to follow from Allah's phrase 'in the heaven' that the heaven is a spot which is encompassing Allah, is not correct, for His *Kursi* (Place of His Two Feet) has covered all over the heavens and the earth. Exalted is He up to Whom the conjecture of the deluded can never reach nor the explanation of the scholars can conceive it.

[1] *Al-Hulooliyah*: Those who believe that Allah is everything and everywhere and vice-versa. They are extremists of *Al-Mushabbiha*.

الْأَرْضِ مِنْ حَرَكَةٍ وَلَا سَكُونٍ، إِلَّا بِمَشِيئَةِ اللَّهِ سُبْحَانَهُ. لَا يَكُونُ فِي مُلْكِهِ مَا لَا يَرِيدُ، وَأَنَّهُ سُبْحَانَهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مِنَ الْمَوْجُودَاتِ وَالْمَعْدُومَاتِ، فَمَا مِنْ مَخْلُوقٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا اللَّهُ خَالِقُهُ سُبْحَانَهُ، لَا خَالِقَ حَيْزُهُ وَلَا رَبَّ سِوَاهُ. وَقَعَ ذَلِكَ فَقَدْ أَمَرَ الْعِبَادَ بِطَاعَتِهِ وَطَاعَةِ رُسُلِهِ، وَنَهَاهُمْ عَنْ مَعْصِيَتِهِ. وَهُوَ سُبْحَانَهُ يُحِبُّ الْمُتَّقِينَ وَالْمُحْسِنِينَ وَالْمُقْسِطِينَ، وَيَرْضَى عَنِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، وَلَا يُحِبُّ الْكَافِرِينَ، وَلَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ، وَلَا يَأْمُرُ بِالْفَحْشَاءِ، وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ، وَلَا يُحِبُّ الْفُسَادَ.

وَالْعِبَادَ فَاعِلُونَ حَقِيقَةً، وَاللَّهُ خَالِقُ أَعْمَالِهِمْ. وَالْعَبْدُ هُوَ: الْمُؤْمِنُ، وَالْكَافِرُ، وَالْبَرُّ، وَالْفَاجِرُ، وَالْمُصْلِي، وَالصَّائِمُ. وَلِلْعِبَادِ قُدْرَةٌ عَلَى أَعْمَالِهِمْ، وَلَهُمْ إِرَادَةٌ، وَاللَّهُ خَالِقُهُمْ وَخَالِقُ قُدْرَتِهِمْ وَإِرَادَتِهِمْ - كَمَا قَالَ تَعَالَى: ﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْقِيَهُ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

وَهَذِهِ الدَّرَجَةُ مِنَ الْقَدَرِ يُكَذِّبُ بِهَا عَامَّةُ الْقَدَرِيَّةِ الَّذِينَ سَمَّاهُمُ النَّبِيُّ ﷺ: مَجْجُوسِ هَذِهِ الْأُمَّةِ، وَيَعْلَمُونَ فِيهَا قَوْمٌ مِنْ أَهْلِ الْإِسْلَامِ، حَتَّى سَلَبُوا الْعَبْدَ قُدْرَتَهُ وَاخْتِيَارَهُ، وَيُخْرِجُونَ عَنِ أَلْعَالِ اللَّهِ وَأَحْكَامِهِ حُكْمَهَا وَمَصَالِحَهَا.

Al-Firqatun Najfiyah (The Saved Sect) of the *Ahlu Sunnah wal Jama'ah* believe in *Qadar* (Divine Decree) both the good and evil of it. There are two stages of having faith in *Qadar* and each stage includes two factors.

The first stage is faith in the fact that Allah knows the creature and creature is acting within His Eternal Knowledge and He has the attribute of this knowledge from the Beginning and will have it throughout Eternity. His knowledge encompasses all the obedience,

sins, livelihood and fixed times of death. Then Allah recorded the fates of the people in *Al-Lauh Al-Mahfuz* (the Safe Tablet). First of all Allah created the pen and then said to him, "Write." The pen said, "What should I write?" Allah said, "Write out all that is destined to take place up to the Day of Judgement." Whatever has been fixed for man cannot be missed and whatever has been missed cannot have been fixed for him.

The pens are dry and the papers are rolled up. As Allah says, "Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (*Al-Lauh-Al-Mahfuz*). Verily! That is easy for Allah" (*Surah Al-Hajj*, 22:70); and said, "No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees — (*Al-Lauh Al-Mahfuz*), before We bring it into existence. Verily, that is easy for Allah" (*Surah Al-Hadid*, 57:22). The fate which is obedient to Allah is sometimes in whollistic terms and sometimes in detail. So He wrote in the Safe Tablet whatever He wished to write. And when He creates the foetus before blowing the spirit into it, He sends an angel towards it and gives it four commands. He is told to write all about its livelihood, its death, its deeds, and whether it is wretched or blessed one. The extremists of the sect of the *Qadariyah*^[1] refused to accept this element of *Qadar* in the olden times but its deniers are fewer today.

The second stage is that it is the Will of Allah which is in force in everything, and it is His Power which includes everything, and to have faith that whatever Allah willed took place and whatever He did not will did not happen, and whatever motion and the absence of it is in the heavens and the earth is all because of the Will of Allah and His Control and whatever He does not will does not take place. And that,

[1] *Al-Qadariyah*: They are *Al-Mu'tizalah* and all those who agreed with them. Their belief is that Allah, the Exalted has enjoined the slaves to do good and forbid them from evil. He doesn't know His obedient slaves from among disobedients but after committing the good or bad deeds. They are opponent of *Al-Jabariyah*.

such attributes that He is close by and answers. It is enjoined to have belief in them. Allah the Glorified is close to him who calls Him and who whispers to Him. He hears his prayer and whispers and answers his invocations whenever and in whatever form he likes. Thus Allah is close by through knowledge and encompassing, as He says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

“And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge)” (*Surah Qaf*, 50:16).

This shows that between the mention in the Qur’ân and the *Sunnah* regarding His closeness and companionship, and the mention in the Qur’ân and *Sunnah* regarding His transcendence and dominance, there is no discrepancy. All these are the Attributes of Allah worthy of Him, and there is nothing like Him in all matters.

The author says, “Having faith in Allah...” The author has included the belief in the Qur’ân—on the grounds that this is the Speech of Allah—in the belief in Allah, for this is also an Attribute of Allah from amongst His Attributes. Without this, the Faith in Allah will not be complete. The reason is that speech is an attribute of the speaker and Allah the Glorified is qualified with the attribute that He can speak about anything whenever He wishes, and will go on speaking. In this sense, the variety of His Speech is the most ancient although individual statements continue to appear one after another according to His Wisdom.

We have already stated that the Qur’ân is the Speech of Allah. The relationship of the attribute is towards the One to Whom it is attributed which shows that the Qur’ân is the Attribute of Allah the Pure, and He has really spoken with words, meanings and the voice. From amongst the *Mu’tazilah* those who entertained the notion that the Qur’ân is created, have fabricated a great lie on Allah and denied the Speech of Allah as an attribute, and made it an attribute of the creature. This is also a fabrication on the discipline o

lexicography, for here the speaker is not in the sense of the creator of the speech. And those who doubted that the Qur'ân, which is present among us, is a narrative of the Speech of Allah such as the *Al-Kullabiyah*^[1] or that it is an interpretation of His Speech as the *Asha'irah* say, they have agreed with half the statement of the *Mu'tazilah*, that is, they have made a difference between words and meanings. They regarded the words as creatures and the meanings as an interpretation of the eternal attribute. They have also acted like the Christians, that they believe that the *Lahoot* (god or divine nature) entered into *Nasoot* (human nature i.e. Jesus), and Jesus is eternal partly and creature partly. He is incarnation in the created words. Thus, such people have regarded the meaning which is an eternal attribute as incarnation in the sense of the created words. Thus they have regarded words as *Nasoot* for the meaning.

And the Qur'ân is the Speech of Allah in whatever way it is utilized. So, our recording it in scriptures or reciting it by tongue, does not exclude it from becoming the Speech of Allah. This is because, the speech is ascribed to him who has said it at the outset rather than to him who said it as a conveyer or communicator.

The meaning of this statement of the *Salaf* is that this word (i.e. *Bada'a* has been derived from *Al-Bad'u* (بدء) that is, He is Allah Who spoke it in the beginning. It has not emanated from other than Him. It could also be assumed that after being derived from *Al-Budu* it conveys the sense of manifestation, that is, Allah is that Self Who spoke it, and it came into manifestation from Him and not from other than Him. And the meaning of "*Wa ilaihi ya'ood*" is that it returns to Him in respect of the attribute, for this attribute is established with His Self. It has also been said that it means its return to Him at the end, that is, when it is lifted up from the records

[1] *Al-Kullabiyah*: They are the followers of Abdullah bin Sayeed bin Kullab. They believe that Attributes of Allah are not for Him, not for others. They say that the Names of Allah are same as of His Attributes. They do not differ between Attributes of Self of Allah and between Attributes of Actions of Allah.

Allah is general and that whatever He willed it happened and what he did not will it did not happen. And what He does not intend to happen in His domain does not happen. The deeds of the slave whether they are related to obedience or with sins, come into display only through His Will, nothing is beyond it, whether these deeds are related to those things which are dear to Allah or those with whom He is not pleased. (2) Faith in the matter that everything has come into being through the Power of Allah. They are the created beings of Allah and none except Him is their creator. In this there is no difference between the deeds of men and other things as Allah has said:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

“While Allah has created you and what you make!” (*Surah As-Saffat*, 37:96).

Faith in the issues related to *Shari'ah* is compulsory. Allah has bound His slaves and has commanded obedience to Him and the obedience to His Prophets. He has Himself forbidden them from committing sins. Between affirmation of the proof regarding the general Will of Allah about all the things and making the slaves bound to follow His dos and don'ts there is no contradiction, for this Will does not negate the freedom of the slave and his power to act. That is why Allah has combined His both the Wills in this Statement:

﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۖ وَمَا تَشَاوَرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

“To whomsoever among you who wills to walk straight, And you will not, unless (it be) that Allah wills, -the Lord of the 'Aalamin (mankind, jinns and all that exists)” (*Surah At-Takwir*, 81:28,29).

Moreover, between this Will and the limits of the *Shari'ah* which Allah likes and finds agreeable, there is no interdependence. Sometimes Allah wills a thing which He does not like and likes such a thing whose occurrence He does not will. For example His Will about the existence of Satan and his hoard and love of faith in

**To have faith in that which has been stated
by the Prophet (صلى الله عليه وسلم) and will take
place after death**

« وَمَنْ الْإِيمَانِ بِالْيَوْمِ الْآخِرِ الْإِيمَانُ بِكُلِّ مَا أَخْبَرَ بِهِ النَّبِيُّ ﷺ مِمَّا يَكُونُ بَعْدَ الْمَوْتِ، فَيُؤْمِنُونَ بِفِتْنَةِ الْقَبْرِ، وَبِعَذَابِ الْقَبْرِ وَنَعِيمِهِ. فَأَمَّا الْفِتْنَةُ، فَإِنَّ النَّاسَ يُفْتَنُونَ أَوْ يُنْتَحَنُونَ فِي قُبُورِهِمْ، فَيَقَالُ لِلرَّجُلِ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيِّكَ؟ فَيُجِيبُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، فَيَقُولُ الْمُؤْمِنُ: رَبِّي اللَّهُ، وَالْإِسْلَامُ دِينِي، وَمُحَمَّدٌ ﷺ نَبِيِّي. وَأَمَّا الْمُرْتَابُ، فَيَقُولُ: هَاهُ هَاهُ، لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُ، فَيَضْرِبُ بِمِرْزِيَّةٍ مِنْ حَدِيدٍ، فَيَصْنَعُ صَبْحَةً يَسْمَعُهَا كُلُّ شَيْءٍ، إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَهَا الْإِنْسَانُ، لَصَمِقَ. ثُمَّ بَعْدَ هَذِهِ الْفِتْنَةِ إِمَّا نَعِيمٌ وَإِمَّا عَذَابٌ، إِلَى أَنْ تَقُومَ الْقِيَامَةُ الْكُبْرَى، فَتُعَادُ الْأَرْوَاحُ إِلَى الْأَجْسَادِ.

As regards the matter of having faith in the Hereafter, it also implies those things which have been stated by the Prophet (صلى الله عليه وسلم) and which will be disclosed after death. In this sense, the trial in the grave, the affliction in the grave and the Favours of Allah, are to be believed in. *Al-Fitnatu* means that people are put to trial in their graves. The person is asked, "Who is your Lord? Which is your religion? Who is your Prophet?" To those who have faith in Allah, He grants stability in the world and the Hereafter. Thus the believer says, "My Lord is Allah, and Islam is my religion and Muhammad (صلى الله عليه وسلم) is my Prophet." But the one who doubts, says "Alas, Alas, I do not know. I said what I heard other people say." Then he is struck by hammers of iron and at this he shrieks so loudly that every

creature except man hears him. If man would hear it, he would become unconscious. After this trial there is either favour or doom until the time the Day of Resurrection is established and the souls are returned to the bodies.

The author says, "Faith in the Hereafter" is one pillar out of the six pillars of *Iman* on which it is established. So, faith in the Hereafter cannot be perfect until the time one has faith in things which are the issues of the Unseen and about which the Prophet (ﷺ) has informed us and which will take place after death. The rule laid down in this connection is that all those possible things about which the true Prophet (ﷺ) has given information, must be believed in the same way as described. All these things are known through the Prophet (ﷺ) and so the *Ahlus Sunnah wal Jama'ah* have faith in them exactly as they have been stated.

The skeptics and the atheists from among the philosophers and the *Mu'tazilah* deny these things, i.e. the questioning in the grave, favours and afflictions in the grave, the Path and the Balance, etc. They claim that these are not proved by rational arguments. According to them rationality is that first ruler without whose consent it is not permissible to have faith in anything. The *Ahadith* related to these things are rejected by them on the grounds that these *Ahadith* can be ascribed to only one transmitter of a particular grade (*Khabar Waahid*) and so they cannot be accepted as components of beliefs. They amplify the Qur'anic verses related to them in such a way which are far removed from their real meanings. In the phrase '*Fitnatul Qabr*' the dependent relationship is in the meaning of '*fi*', that is have faith in that trial which will take place in the graves. The original literal meaning of the word *Fitna* is to put gold etc., on fire with a view to removing the impurities from it. It was later used in the sense of testing. On the afflictions and the favours in the grave, the Commandment of Allah that descended in connection with the family of the Pharaoh argues that:

﴿الَّذِينَ يَرْمِضُونَ عَلَىٰ كُفْرِهِمْ وَعَسَٰى يَكُونُوا عَٰقِبَةُ الْآٰلِ﴾

Definition of *Iman* (Faith) and its conditions

وَمِنْ أَصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ أَنَّ الدِّينَ وَالْإِيمَانَ قَوْلٌ وَعَمَلٌ، قَوْلُ الْقَلْبِ وَاللِّسَانِ، وَعَمَلُ الْقَلْبِ وَاللِّسَانِ وَالْجَوَارِحِ. وَأَنَّ الْإِيمَانَ يَزِيدُ بِالطَّاعَةِ، وَيَنْقُصُ بِالْمَعْصِيَةِ. وَهُمْ مَعَ ذَلِكَ لَا يَكْفُرُونَ أَهْلَ الْقِبْلَةِ بِمُطْلَقِ الْمَعَاصِي وَالْكِبَايَرِ، كَمَا يَفْعَلُهُ الْخَوَارِجُ، بَلِ الْأُخُوَّةُ الْإِيمَانِيَّةُ ثَابِتَةٌ مَعَ الْمَعَاصِي؛ كَمَا قَالَ سُبْحَانَهُ فِي آيَةِ الْقِصَاصِ: ﴿فَمَنْ عَفَىٰ لَهُ مِنْ أَجِبَةِ قَوْمٍ فَأُولَٰئِكَ بِأَلْمَعُوفِينَ﴾ وَقَالَ: ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَجِلِلُوا الَّتِي تَبَغَتْ حَتَّىٰ تَأْتِيَ إِلَىٰ أَمْرِ اللَّهِ فَإِنَّ فَاتَةً فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ﴾ وَلَا يَسْلُبُونَ الْفَاسِقَ الْمِلِّيَّ الْإِسْلَامَ بِالْكَلْبَةِ، وَلَا يُحْلِلُونَهُ فِي النَّارِ كَمَا تَقُولُ الْمُعْتَزِلَةُ. بَلِ الْفَاسِقُ يَدْخُلُ فِي اسْمِ الْإِيمَانِ؛ كَمَا فِي قَوْلِهِ تَعَالَى: ﴿فَتَحْرِيرُ رَقَبَةٍ مَوْسَرَةٍ﴾ وَقَدْ لَا يَدْخُلُ فِي اسْمِ الْإِيمَانِ الْمُطْلَقِ؛ كَمَا فِي قَوْلِهِ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ أَصْبَحُوا وَادَّعَوْهُمْ إِيْمَانًا﴾ وَقَوْلُهُ ﷺ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَتَّبِعُ نَهْيَ ذَاتِ شَرٍّ يَرْفَعُ النَّاسَ إِلَيْهَا أَبْصَارَهُمْ حِينَ يَتَّبِعُهَا وَهُوَ مُؤْمِنٌ» وَتَقُولُ: هُوَ مُؤْمِنٌ نَاقِصُ الْإِيمَانِ، أَوْ مُؤْمِنٌ بِإِيمَانِهِ فَاسِقٌ بِكِبِيرَتِهِ، فَلَا يَنْطَلِقُ الْإِسْمُ الْمُطْلَقُ، وَلَا يَسْلُبُ الْمُطْلَقُ الْإِسْمَ.

It is part of the principles of the *Ahluṣ Sunnah wal Jama'ah* that

Religion (*Deen*) and Faith (*Iman*) are names of profession and practice—profession by the heart and tongue, and the actions by the heart, tongue and the limbs. Faith increases by obedience and decreases by committing sin. Along with this, they do not call the people of *Qiblah* (i.e. Muslims) *Kafir* on the ground of their committing absolute and major sins as the *Al-Khawarij* do. On the contrary the brotherhood in Faith is proved despite committing sins as Allah the Glorified says, "But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money then adhering to it with fairness..." (*Surah Al-Baqarah*, 2:178). "And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable. The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers" (*Surah Al-Hujurat*, 49:9,10). If a corrupt person holds fast to Islam, he is not denied of Islam as a whole, nor is it said that he will always live in Hell as the *Mu'tazilah* say. The corrupt man is rather included in the category of the Faith as Allah says, "Thus it is to free one *Mu'min* head," (*Surah An-Nisa*, 4:92) and sometimes he is not included in the absolute faith as Allah has stated: "The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith" (*Surah Al-Anfal*, 8:2). The Prophet (صلی اللہ علیہ وسلم) said, "When an adulterer commits [illegal] sexual intercourse, then he is not a believer at the time he is doing it, and when a drinker of an alcoholic liquor drinks it, and when a thief steals, then he is not a believer at the time of stealing, and when a robber robs, and the people look at him, then he is not a believer at the time of doing robbery" (*Al-Bukhari*, 3/394) We say that he is a man of deficient faith or he is faithful believer by virtue of faith and a corrupt man because of committing major sins. So, he will not be

the deeds will be distributed. Some will take it by their right hand, some by the left hand; and some will take it by putting their hands behind the back, as Allah has said, "And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open." "(It will be said to him): 'Read your book. You yourself are sufficient as a reckoner against you this Day'" (*Surah Al-Isra*, 17:13,14). Allah will check the account of the creatures and will remain with His faithful slave in isolation and will prove his sins, as His Attribute has been described in the Qur'ân and the *Sunnah*. But the accounting of the disbelievers will not take place with the balancing of the virtues and the vices, for they do not have any virtues, albeit each of their deeds will be enumerated one by one. They will be aware of them and confess them.

The author says: "And the Day of Judgement will be established." This indicates a horrendous Doomsday. This adjective has been used for particularisation which cannot be understood to mean the Small Doomsday which happens at the time of death as has been mentioned in the *Hadith*. The doomsday of the man is established right at the time of his death. It will happen in the way that when Allah will wish to end this world, He will command the angel *Israfil* to blow the Trumpet. When he will blow the Trumpet the first time then everything of the earth and the heaven will become unconscious except those whom Allah will not like to be in that state. The earth will become a plain without a leaf of grass and the mountains like soft sand dunes. All that will happen about which Allah has informed in His Book especially in *Surah At-Takweer* (The Overshadowing) and *Surah Al-Infitaar* (The Cleaving), this will be the last day of the world. Then Allah will order the heaven, that it should rain, for forty days, a matter like the semen of man. Then people will rise from their graves with the support of their back-bones. And all the humans will have become rotten and disintegrated, only their back-bones will remain. Then, when their creation and development will become complete, Allah will order

Israfil to blow the Trumpet the second time and at this the people will be revived in their graves and will rise up. The disbelievers and the hypocrites will say at that time:

﴿قَالُوا إِنَّمَا كُنَّا نَعْتَنِّمُ نَوْمًا﴾

“Alas! Woe to us! Who has raised us up from our place of sleep”.

And the faithful ones will say:

﴿هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ﴾

“This is what the Merciful had promised,” (*Yasin*, 36:52) and the Prophets had truly prophesied most.

Then the angels will assemble them in the Plain of Resurrection. They will be barefooted, naked and uncircumcised. *Ghurlan* is the plural of *Aghral* which means uncircumcised. The one who will be dressed first on the Day of Judgement will be Abraham as is mentioned in the *Hadith*. In the Plain of Resurrection the sun will come down close to the heads of the creatures and all of them will be drenched in sweat. Some up to the ankles, some up to the knees, some up to the breast, and some up to the neck. This will happen according to the deeds of each one. And there will be some who will be under the Shade of Allah the Mighty and Glorious. When the agony will become more acute then they will seek recommendation through the Messengers and the Prophets (عليهم السلام) that Allah may give them relief from this torture. Every Messenger will pass on the job to the one who followed him, until at last they will come to our Prophet (صلى الله عليه وسلم). He will say, “I am for it.” Then he will intercede for them. Then they will be sent for being judged. There will be Balances erected there, and the deeds of the people will be weighed. Those will be real balances having one stick and two pans. Allah will turn the deeds of the people into bodies, which will have weights. The virtues will be kept in one pan and the vices in the other. Allah has stated:

﴿وَضَعُوكَ الْمَوَازِينَ الْيَوْمَ الْيَوْمَ الْفَيْصَمَةُ وَلَا تَطْلُمُ نَفْسٌ شَيْئًا وَإِنْ كُنْتَ مِنْفَكَالَ حَكْمَةٍ مِنْ

﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِسُوا وَلَكِنْ قُلُوا أَسْلَمْنَا ﴾

“The bedouins say: ‘We believe.’ Say: ‘You believe not but you only say: We have surrendered (in Islam).’ ” (*Surah Al-Hujurat*, 49:14).

Allah has mentioned here about their having Islam but has negated their having Faith. *Hadith* Gabriel has mentioned three levels:

(1) Islam, (Submission); (2) *Iman* (Faith); (3) *Ihsan* (Righteousness and Sincerity).

This shows that each of these is related to what comes before it.

The views of *Ahlus Sunnah* towards the *Sahaba* (Companions of the Prophet صلى الله عليه وسلم)

وَمِنْ أَصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ سَلَامَةُ قُلُوبِهِمْ وَالسَّيِّمَةُ لِأَصْحَابِ رَسُولِ اللَّهِ ﷺ كَمَا وَصَفَهُمُ اللَّهُ بِهِ فِي قَوْلِهِ تَعَالَى: ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

وَطَاعَةُ الرَّسُولِ ﷺ فِي قَوْلِهِ: «لَا تَسُبُّوا أَصْحَابِي؛ فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ اتَّفَقَ بِمِثْلِ أَحَدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيقَهُ» وَيَقْبَلُونَ مَا جَاءَ بِهِ الْكِتَابُ وَالسُّنَّةُ وَالْإِجْمَاعُ مِنْ فَضَائِلِهِمْ وَمَرَائِبِهِمْ. وَيُفَضِّلُونَ مَنْ اتَّفَقَ مِنْ قَبْلِ الْفَتْحِ (وَهُوَ صَلَاحُ الْحَدِيثِ) وَقَاتِلَ عَلَى مَنْ اتَّفَقَ مِنْ بَعْدِ وَقَاتِلَ. وَيَقْدُمُونَ الْمُهَاجِرِينَ عَلَى الْأَنْصَارِ. وَيُؤْمِنُونَ بِأَنَّ اللَّهَ قَالَ لِأَهْلِ بَكْرِ - وَكَانُوا ثَلَاثِمِائَةٍ وَبِضْعَةَ عَشَرَ: «اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ» وَبِأَنَّهُ لَا يَدْخُلُ النَّارَ أَحَدٌ بَايَعَ نَحْتِ الشَّجَرَةِ؛ كَمَا أَخْبَرَ بِهِ النَّبِيُّ ﷺ، بَلْ لَقَدْ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ، وَكَانُوا أَكْثَرَ مِنْ أَلْفٍ وَأَرْبَعِمِائَةٍ وَيَسْهَدُونَ بِالْحَجَّةِ لِمَنْ شَهِدَ لَهُ رَسُولُ اللَّهِ ﷺ؛ كَالْعَشْرَةِ، وَثَابِتُ بْنُ قَيْسٍ بْنُ شِمَاسٍ وَغَيْرُهُمْ مِنَ الصَّحَابَةِ.

وَيَقْرَأُونَ بِمَا نَوَاتَرَ بِهِ الثَّقَلَيْنِ عَنِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - وَغَيْرِهِ مِنْ أَنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، ثُمَّ عُمَرُ، وَيُكَلِّمُونَ بِعُمَاسَانِ، وَيُرَبِّعُونَ بِعَلِيِّ رَضِيَ اللَّهُ عَنْهُمْ؛ كَمَا دَلَّتْ عَلَيْهِ الْأَثَارُ، وَكَمَا أَجْمَعَ

kept these sins a secret in the world, and today I pardon them for them” (*Al-Bukhari*, 3/372).

The author says, “They do not have any virtues...” that is, for the disbelievers, for Allah says:

﴿وَقَفَّيْنَا عَلَىٰ مَاعَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ نَبْذًا مِّنْ دُفٍّ﴾

“And we shall turn to whatever deeds they (disbelievers, polytheists, sinners etc.) did, and We shall make such deeds as scattered floating particles of dust” (*Al-Furqan*, 25:23);

﴿مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مَعَ

سَبُوحَاتِ رَبِّهِمْ﴾

“The parable of those who disbelieve in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be able to get aught of what they have earned” (*Surah Ibrahim*, 14:18).

The truth is that whoever performs good deeds, he gets its reward in the world itself. When the Day of Judgement comes, he will find the record of his virtues white. It has also been said that on account of these virtues his afflictions excepting, of course, *Kufr* will be made light.

Description of Haud, Siraat, Intercessions etc.

وَفِي مَرَصَاتِ الْقِيَامَةِ الْحَوْضُ الْمَوْزُونُ لِلنَّبِيِّ ﷺ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، آتِيَتْهُ عِدَّةُ نَحْوِ السَّمَاءِ، طُولُهُ شَهْرٌ وَعَرْضُهُ شَهْرٌ، مَنْ يَشْرَبُ مِنْهُ شَرِبَ؛ لَا يَظْمَأُ بَعْدَهَا أَبَدًا. وَالصِّرَاطُ مَنْصُوبٌ عَلَى مَنْزِلِ جَهَنَّمَ، وَهُوَ الْجِسْرُ الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ، يَمُرُّ النَّاسُ عَلَيْهِ عَلَى قَدْرِ أَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يَمُرُّ كَلَمَحِ الْبَصَرِ، وَمِنْهُمْ مَنْ يَمُرُّ كَالْبَرْقِ، وَمِنْهُمْ مَنْ يَمُرُّ كَالْوَيْجِ، وَمِنْهُمْ مَنْ يَمُرُّ كَالْفَرَسِ الْجَوَادِ، وَمِنْهُمْ مَنْ يَمُرُّ كَرِكَابِ الْإِبِلِ، وَمِنْهُمْ مَنْ يَعْدُو عَدْوًا، وَمِنْهُمْ مَنْ يُنْشِي مَشْيًا، وَمِنْهُمْ مَنْ يَزْحَفُ زَحْفًا، وَمِنْهُمْ مَنْ يُخَطَفُ خَطْفًا وَيُلْقَى فِي جَهَنَّمَ؛ فَإِنَّ الْجِسْرَ عَلَيْهِ كَلَالِبُ تَخَطَّفُ النَّاسُ بِأَعْمَالِهِمْ، فَمَنْ مَرَّ عَلَى الصِّرَاطِ؛ دَخَلَ الْجَنَّةَ. فَإِذَا عَبَرُوا عَلَيْهِ؛ وَقَفُوا عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، نَبْتَصِرُ لِبَعْضِهِمْ مِنْ بَعْضٍ، فَإِذَا هُلُبُوا وَتَلُّوا؛ أَذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ.

وَأَوَّلُ مَنْ يَسْتَفْتَحُ بَابَ الْجَنَّةِ مُحَمَّدٌ ﷺ، وَأَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنَ الْأَسْمِ أَكْتَه. وَلَهُ ﷺ فِي الْقِيَامَةِ ثَلَاثُ شَفَاعَاتٍ:

أَمَّا الشَّفَاعَةُ الْأُولَى؛ فَيُسْفَعُ فِي أَهْلِ الْمَوْقِفِ حَتَّى يُقْضَى بَيْنَهُمْ، بَعْدَ أَنْ يَرْجِعَ الْأَنْبِيَاءُ آدَمَ وَنُوحَ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنُ مَرْيَمَ عَنِ الشَّفَاعَةِ حَتَّى تَنْتَهِيَ إِلَيْهِ.

وَأَمَّا الشَّفَاعَةُ الثَّانِيَةُ؛ فَيُسْفَعُ فِي أَهْلِ الْجَنَّةِ أَنْ يَدْخُلُوا الْجَنَّةَ. وَهَاتَانِ الشَّفَاعَتَانِ خَاصَّتَانِ لَهُ.

"Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best (reward)." (*Surah Al-Hadid*, 57:10).

The explanation of 'Victory' has been done in terms of the truce of Hudaibiyah. It is authentically proved that *Surah Al-Fath* was revealed after that. The name 'victory' was given to this truce because it brought far reaching consequences. The domination of Islam and its power, its publicity and the entry of the people in its fold; form part of its consequences.

The author says: "They consider *Al-Muhajireen* ..." "The *Muhajireen* have two qualities—help and migration. This is the reason why the Guided Caliphs and the '*Asharah Mubashsharah* were from amongst the *Muhajir*. *Surah Taubah* (Repentance) and *Surah Al-Hashr* (The Gathering) contain superiority of the *Muhajir* over the *Ansar*. This superiority is in a general sense; it does not mean that some from the *Ansar* are not superior to some from the *Muhajir*.

It is reported by Abu Bakr while delivering the address at As-Saqifa:

فَنَحْنُ الْمُهَاجِرُونَ، وَأَوَّلُ النَّاسِ إِسْلَامًا، أَشْلَمْنَا قَبْلَكُمْ، وَقُلْنَا فِي الْقُرْآنِ عَلَيْكُمْ،
فَنَحْنُ الْأَمْرَاءُ، وَأَنْتُمْ الْوُزَرَاءُ،

"We are the *Muhajirun*; we accepted Islam first of all; we embraced Islam before you did; and we have been given priority in the Qur'an also. So we will be the rulers and you the advisers." (*Al-Bukhari*, 5/16).

The author says, "They have faith in..." It is reported that when Umar (رضي الله عنه) wanted to kill Hatib bin Abi Balta'a (رضي الله عنه) (who had participated in the battle of Badr) on the ground that he had written a letter while spying for the Quraish regarding the journey of the Prophet (صلى الله عليه وسلم), the Prophet (صلى الله عليه وسلم) said to Umar:

nation of Muhammad (صلى الله عليه وسلم) will be the first to enter. On the Day of Judgement, Muhammad (صلى الله عليه وسلم) will have the privilege of making three intercessions.

The first intercession will take place in the Plain of Resurrection, and Allah will pronounce His Judgements after this intercession. The privilege to intercede will reach Muhammad (صلى الله عليه وسلم) after all the Prophets like Adam, Noah, Abraham, Moses and Jesus the son of Mary, have expressed their inability.

The second intercession will take place regarding the people of Paradise that they should be allowed to enter Paradise. Both these intercessions are the special privileges for the Prophet (صلى الله عليه وسلم).

The third intercession will be in relation to those who deserve to be cast into Hell. This intercession will be made by Muhammad (صلى الله عليه وسلم) and also by all the other Prophets and the pious men. The intercession will be an appeal to Allah that he does not cast into Hell the one who deserves it and the ones who have already been cast are taken out. Allah will take out many people from Hell on account of His Generosity and Mercy without any intercession. From the people of the world who would enter Paradise, there would still remain enough space. For this, Allah will create more people and put them in Paradise.

And the accounts about the Hereafter, reward and punishment, Paradise and Hell and the details about various other stages are mentioned in the heavenly Books and the chosen knowledge of the Prophets; particularly in the chosen knowledge of the Prophet Muhammad (صلى الله عليه وسلم), a perfect outline is available. Whoever looks for it will certainly get it'.

The author says, "in the Plain of Resurrection..." In the description of the *Haud* (the pool), the *Ahadith* have been mentioned repeatedly by transmitters of all grades. More than thirty *Sahaba* have narrated them. One who denies it, for him it is appropriate that he is withheld from the *Haud* at the time when his thirst is at the peak. It has been mentioned in *Ahadith*:

«إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا»

“There will be a *Haud* for every Prophet”.

The *Haud* of our Prophet (صلى الله عليه وسلم) will be the largest and the sweetest, and the number of those who will drink from it will be the biggest. May Allah include us among them.

The author says, “*Siraat* is laid across...” The meaning of *Siraat* is a broad way. It is said that it is so named because the real meaning of this word is characterised by devouring and the word suits the name for it devours the convoys. It is also used in the sense of the usual path as Allah says:

﴿وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ﴾

“And verily, this (i.e. Allah’s Commandments mentioned in Verses 151 and 152) is my Straight Path, so follow it” (*Surah Al-An’am*, 6:153).

The Bridge in the Hereafter is a Bridge on the Hell and lies between Paradise and Hell. This is true, there is no doubt in it. There is a *Hadith* of the Prophet (صلى الله عليه وسلم) in favour of it. Whoever remains firm on the path of Allah, that is, on His religion in the world, he will remain firm on that path in the Hereafter also. The *Hadith* thus describes its quality:

“This is thinner than the hair and sharper than the edge of the sword”. (*Da’eef: Al-Baihaqi, Shu’bul Iman*, 2/247).

The author says, “Muhammad (صلى الله عليه وسلم) will be the first...” that is, to open the gate of Paradise the Prophet (صلى الله عليه وسلم) will first of all move its doors, as he himself has said:

«أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا تَفْخَرُ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا تَفْخَرُ، وَأَنَا أَوَّلُ مَنْ يُحَرِّكُ حَلْقَ الْجَنَّةِ، فَأَدْخُلُهَا وَيَدْخُلُهَا مَعِيَ قُرَرَاءُ أَشْيَاءِ»

“I will be the chief of the human race on the Day of Judgement and I feel no pride for it. My grave will be rent first and I feel no pride for it. I will be the first to move the

door of Paradise then enter it, and I will be accompanied by the poors of my community.” (Da'eef: *Al-Tirmidhi At-Manaqib*).

In other words, after the Messengers and the Prophets the next to enter Paradise will be the poors of the *Ummah*.

The author says, “Muhammad (ﷺ) will have the privilege of making three intercessions...” The essence of intercession is in the sense in which we say, ‘We linked this thing with this thing.’ The word *Shaafi* (intercessor) has been used for the one who does *Shafa'ah* (intercession) that he links his aim and hope with that person for whom *Shafa'ah* is being done.

Shafa'ah forms part of those facts which are proved from the *Qur'ân* and the *Sunnah* and there are *Mutawaatir* (continuous) *Ahadiith* about it. Allah said:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

“Who is he that can intercede with Him except with His Permission.” (*Al-Baqarah*, 2:255)

The negation of *Shafa'ah* without permission proves affirmation of *Shafa'ah* with permission. Allah said about the angels:

﴿وَكَمْرَيْنَ مَلَائِكَةٍ فِي السَّمَوَاتِ لَا تُفْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ لِمَنْ يَشَاءُ وَيَرْضَى﴾

“And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases” (*Surah An-Najm*, 53:26).

Allah has stated that true intercession is that which is according to His Permission and is meant for him with whose words and deeds He is pleased.

In negating the issue of *Shafa'ah* the *Mu'tazilah* and the *Khawarij* argue from this Statement of Allah:

﴿ مَا تَعْمَلُهُمْ شَفَعَةُ النَّبِيِّينَ ﴾ ﴿ وَلَا يَقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُكَ شَفَعَةُ ﴾

"So no intercession of intercessors will be of any use to them" (*Surah Al-Muddaththir*, 74:48); "Nor shall compensation be accepted from him, nor shall intercession be of use to him" (*Surah Al-Baqarah*, 2:123).

The *Shafa'ah* that has been negated here relates to the men of polytheism and the polytheistic *Shafa'ah* which the polytheists prove for their idols and Christians prove for the Messiah and the monks are included in the negative *Shafa'ah*, for this takes place without the Permission and Agreement of Allah.

The author says, "The first intercession..." This is the greatest *Shafa'ah* and the praised status regarding which the Prophets will envy Muhammad (صلى الله عليه وسلم); about which Allah has promised Muhammad (صلى الله عليه وسلم) that He will send him to the praised place. Allah says:

﴿ عَسَى أَنْ يَمُنَّكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴾

"It may be that your Lord will raise you to *Maqaman Mahmuda* (a station of praise and glory, i.e. the highest degree in Paradise)" (*Surah Al-Isra*, 17:79).

That is, all the people present at the Resurrection will praise Allah. Our Prophet (صلى الله عليه وسلم) has commanded us that when we hear the *Adhan*, then when it is over, we should send peace and blessing of Allah on the Prophet (صلى الله عليه وسلم) and say:

«اللَّهُمَّ رَبِّ هَذِهِ الدُّعَاءِ الثَّلَاثَةِ، وَالصَّلَاةِ الْغَائِبَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ،
وَإِئْتِنَا مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ»

"O Allah! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad (صلى الله عليه وسلم) the right of intercession and superiority and send him to the best and the highest place which you promised him." (*Al-Bukhari*, 1/338)

The author says: "The second intercession ..." That is they will

deserve to be admitted to Paradise but they will receive the permission to enter it only after the *Shafa'ah*.

The author says: "Both these intercessions ..." that is, the doing of *Shafa'ah* (intercession) in favour of the people of Resurrection and *Shafa'ah* for the people of Paradise to enter Paradise is the special prerogative of the Prophet (صلى الله عليه وسلم).

The third *Shafa'ah* is the Prophet's *Shafa'ah* for reducing the torment of some polytheists, such as his *Shafa'ah* in favour of his uncle Abu Talib on account of which he will be in a marginal part of the fire as has been mentioned in the *Hadith*. (*Al-Bukhari*, V:5/140).

The author says, "The third intercession..." This *Shafa'ah* is denied by the *Khawarij* and the *Mu'tazilah*. Their creed is that one who is deserving of Hell he will certainly be assigned to it; and one who has been cast into it cannot come out. A number of *Ahadith* repeated frequently regarding *Shafa'ah* and the related matters refute these notions of the *Mu'tazilah* and regard them as false.

The author says: "And the accounts about the Hereafter..." This must be understood that the basis of the reward of good and bad deeds is proved by rationality even as it is proved by hearing and transmission. Allah has warned people in His Book on many occasions regarding this. He says:

﴿أَلَمْ يَجْعَلْكُمْ أَفْئِدَةً مَّعًا وَأَلْسِنَةً حَمْدًا لِلَّهِ لَا تَرْجِعُونَ﴾

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"
(*Surah Al-Mu'minun*, 23:115);

﴿يُحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾

"Does man think that he will be left *Suda* [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]?" (*Surah Al-Qiyamah*, 75:36).

This is not worthy of the Omniscient that He leaves people idle, giving them neither a command to do a thing nor to keep off it, neither should they be rewarded for virtues nor punished for vices. Likewise, this also is not worthy of His Justice and Knowledge to give an equal status to both the *Mu'min* and the *Kafir*, the virtuous and the corrupt. Allah says:

﴿ أَرَجْعَلِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحٰتِ كَالْمُفْسِدِينَ فِي الْاَرْضِ اَمْ نَجْعَلِ الْمُتَّقِينَ كَالْفُجَّارِ ﴾

"Shall We treat those who believe (in the Oneness of Allah—Islamic Monotheism) and do righteous good deeds, as *Mufsidun* (those who associate partners in worship with Allah and commit crimes) on earth? Or shall We treat the *Muttaqun* [(i.e. pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)], as the *Fujjar* (criminals, disbelievers, wicked, etc.)?" (*Surah Sad*, 38:28).

Upright thinking completely refuses to accept it.

Allah has warned and made aware the obedient with favours in this world and the sinners with humiliating situations and events. The position regarding the retributions and the details about their exact measures can be found out from listening to transmissions or authentic *Ahadeeth* whose narrator does not speak under the promptings of the lust. Let Allah's Blessings and Peace be upon him.

Belief in *Qadar* (Divine Decree)

وَتُؤْمِنُ الْفِرْقَةُ النَّاجِيَةُ مِنْ أَهْلِ الشُّنَّةِ وَالْجَمَاعَةِ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ، وَالْإِيمَانَ
بِالْقَدْرِ عَلَى دَرَجَتَيْنِ كُلُّ دَرَجَةٍ تَتَضَمَّنُ شَيْئِينَ.

فَالدَّرَجَةُ الْأُولَى: الْإِيمَانُ بِأَنَّ اللَّهَ تَعَالَى عَلِيمٌ بِالْمَخْلُوقِ وَهُمْ عَامِلُونَ بِعِلْمِهِ
الْقَدِيمِ الَّذِي هُوَ مَوْصُوفٌ بِهِ أَزَلًا وَأَبَدًا، وَعَلِيمٌ جَمِيعِ أَحْوَالِهِمْ مِنَ الطَّاعَاتِ
وَالْمَعَاصِي وَالْأَرْزَاقِ وَالْآجَالِ، ثُمَّ كَتَبَ اللَّهُ فِي اللُّوحِ الْمَحْفُوظِ مَقَادِيرَ
الْمَخْلُوقِ. فَأَوَّلُ مَا خَلَقَ اللَّهُ الْفَلَمَ قَالَ لَهُ اكْتُبْ. قَالَ: مَا أَكْتُبُ؟ قَالَ: أَكْتُبُ مَا
هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ. فَمَا أَصَابَ الْإِنْسَانَ لَمْ يَكُنْ لِيُخْطِئْهُ، مَا أَخْطَأَهُ لَمْ
يَكُنْ لِيُصِيبْهُ، جَفَّتِ الْأَقْلَامُ، وَطُوِيَتِ الصُّحُفُ؛ كَمَا قَالَ تَعَالَى: ﴿أَلَمْ تَعْلَمْ
أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾
وَقَالَ: ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ
تَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾. وَهَذَا التَّقْدِيرُ النَّاسِغُ لِعِلْمِهِ سُبْحَانَهُ يَكُونُ فِي
مَوَاضِعَ جُمْلَةٍ وَتَفْصِيلًا. فَقَدْ كَتَبَ فِي اللُّوحِ الْمَحْفُوظِ مَا شَاءَ. وَإِذَا خَلَقَ
جَسَدَ الْبَشَرِ قَبْلَ نَفْخِ الرُّوحِ فِيهِ؛ بَعَثَ إِلَيْهِ مَلَكًا، فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ،
فَيَقَالُ لَهُ: أَكْتُبْ رِزْقَهُ، وَاجَلَهُ، وَعَمَلَهُ، وَشَقِيٌّ أَمْ سَعِيدٌ. وَتَحْوِ ذَلِكَ. فَهَذَا
التَّقْدِيرُ قَدْ كَانَ يُكْرَهُ عَلَيْهِ الْقَدَرِيَّةُ قَدِيمًا، وَمُكْرَهُهُ الْيَوْمَ قَلِيلٌ.

وَأَمَّا الدَّرَجَةُ الثَّانِيَةُ؛ فَهِيَ مَشِيئَةُ اللَّهِ النَّافِذَةُ، وَتُدْرِكُهُ الشَّامِلَةُ، وَهُوَ: الْإِيمَانُ
بِأَنَّ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَأَنَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي

الْأَرْضِ مِنْ حَرَكَةٍ وَلَا سَكُونٍ، إِلَّا بِمَشِيئَةِ اللَّهِ سُبْحَانَهُ. لَا يَكُونُ فِي مَلِكِهِ
مَالًا يَرِيدُ، وَأَنَّهُ سُبْحَانَهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مِنَ الْمَوْجُودَاتِ وَالْمَعْدُومَاتِ،
فَمَا مِنْ مَخْلُوقٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا اللَّهُ خَالِقُهُ سُبْحَانَهُ، لَا خَالِقَ
غَيْرُهُ وَلَا رَبَّ سِوَاهُ. وَقَعَ ذَلِكَ فَقَدْ أَمَرَ الْعِبَادَ بِطَاعَتِهِ وَطَاعَةِ رُسُلِهِ، وَنَهَاَهُمْ
عَنِ مَعْصِيَتِهِ. وَهُوَ سُبْحَانَهُ يُحِبُّ الْمُتَّقِينَ وَالْمُحْسِنِينَ وَالْمُقْسِطِينَ، وَيَرْضَى
عَنِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، وَلَا يُحِبُّ الْكَافِرِينَ، وَلَا يَرْضَى مِنَ الْقَوْمِ
الْفَاسِقِينَ، وَلَا يَأْمُرُ بِالْفَحْشَاءِ، وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ، وَلَا يُحِبُّ الْفُسَادَ.

وَالْعِبَادَ فَاعِلُونَ حَقِيقَةً، وَاللَّهُ خَالِقُ أَعْمَالِهِمْ. وَالْعَبْدُ هُوَ: الْمُؤْمِنُ، وَالْكَافِرُ،
وَالْبَرُّ، وَالْفَاجِرُ، وَالْمُصْلِي، وَالصَّائِمُ. وَلِلْعِبَادِ قُدْرَةٌ عَلَى أَعْمَالِهِمْ، وَلَهُمْ
إِرَادَةٌ، وَاللَّهُ خَالِقُهُمْ وَخَالِقُ قُدْرَتِهِمْ وَإِرَادَتِهِمْ - كَمَا قَالَ تَعَالَى: ﴿لَمَنْ شَاءَ
مِنْكُمْ أَنْ يَسْتَقِيمَ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

وَهَذِهِ الدَّرَجَةُ مِنَ الْقَدَرِ يُكَذِّبُ بِهَا عَامَّةُ الْقَدَرِيَّةِ الَّذِينَ سَمَّاهُمُ النَّبِيُّ ﷺ:
مَجْرُوسِ هَذِهِ الْأُمَّةِ، وَيَعْلَمُونَ فِيهَا قَوْمٌ مِنْ أَهْلِ الْإِنْبَاءِ، حَتَّى سَلَبُوا الْعَبْدَ
قُدْرَتَهُ وَاخْتِيَارَهُ، وَيُخْرِجُونَ عَنِ أَلْعَالِ اللَّهِ وَأَحْكَامِهِ حُكْمَهَا وَمَصَالِحَهَا.

Al-Firqatun Najfiyah (The Saved Sect) of the *Ahlu Sunnah wal Jama'ah* believe in *Qadar* (Divine Decree) both the good and evil of it. There are two stages of having faith in *Qadar* and each stage includes two factors.

The first stage is faith in the fact that Allah knows the creature and creature is acting within His Eternal Knowledge and He has the attribute of this knowledge from the Beginning and will have it throughout Eternity. His knowledge encompasses all the obedience,

as a forgiveness for the sin. When this is the position with regard to the proved errors to believe in which is enjoined upon us, then the issues of *Ijtihad* in which the errors are forgiven, argue in favour of their purity of the first level. Thus, an estimate of their errors compared with their virtues and superiorities is like comparing a drop to an ocean. The same Allah who chose His Prophet (ﷺ), He also chose the companions of his. For this reason they are the best men among the humans after the Prophets and the pious men of this *Ummah* which is the best of all other *Ummah*.

Whoever reads the author's statement carefully about the grace of the *Sahaba*, will feel highly astonished at the charge levelled against him by ignorant and prejudiced people that the author attacks at the reputation of the *Sahaba* and ignores their greatness and tears their consensus in pieces, and similar other fabrications.

Ahlus Sunnah* believe in *Karamat* of *Auliya

وَمِنْ أَصُولِ أَهْلِ الشُّنَّةِ التَّصَدِّيقُ بِكَرَامَاتِ الْأَوْلِيَاءِ، وَمَا يُجْرِي اللَّهُ عَلَى أَيْدِيهِمْ مِنْ خَوَارِقِ الْعَادَاتِ، فِي أَنْوَاعِ الْعُلُومِ وَالْمُكَاشَفَاتِ وَأَنْوَاعِ الْقُدْرَةِ وَالتَّائِيَرَاتِ، وَالْمَأْنُورِ عَنْ سَالِفِ الْأَمَمِ فِي سُورَةِ الْكَهْفِ وَقَبْرِهَا، وَعَنْ صَدْرِ هَذِهِ الْأُمَّةِ مِنَ الصَّحَابَةِ وَالتَّائِبِينَ وَسَائِرِ فِرَقِ الْأُمَّةِ، وَهِيَ مَوْجُودَةٌ لِبُيُوتِهَا إِلَى يَوْمِ الْقِيَامَةِ.

The testimony of the *Karamat* (charismata) occurred by the *Auliya* (those righteous people who are close to Allah) also forms part of the principles of *Ahlus Sunnah*, as also the testimony of all those extraordinary occurrences and habits which Allah manifests through them in terms of various knowledges, spiritual experiences, powers, influences and those that are mentioned in the Qur'anic *Surah Al-Kahf* etc., regarding former communities and about the initial period of the *Sahaba* and the *Taabe'een* of this *Ummah*, and also those that exist in all groups of this *Ummah* till today and will continue to remain till the Day of Judgement.

From the frequent references in the texts of the Qur'an and the *Hadith* and from the ancient and modern events, the happenings of the charismata through the followers of the guidance of Allah's Messengers is proved. *Karamat* is an unusual event which Allah manifests through some of his *Auliya* for supporting a mundane or spiritual matter. The difference made between *Karamat* and miracle implies that miracle is the claim of Prophethood but *Karamat* does not imply this. There are a number of points of wisdom and aims in the manifestation of *Karamat*. The important ones among these are:

1. They are like miracles which prove the perfection of the Power of Allah and of the dominance of His Will. And whatever Allah wills

attribute all through eternity. All such acts which the creature carries out and also His obedience, commission of sin, livelihood, and the time fixed for every things, are all known to Him in all situations. All things and attributes, all acts and events that take place, are eternally according to the Knowledge of Allah. This is the first thing of the first stage.

The other thing is that Allah has kept all these things recorded in *Al-Lauh-Al-Mahfuz* (the Safe Tablet). Whatever Allah has known about the happening of a thing, of livelihood, of events regarding the creatures and qualities, acts and all subtle and major issues, all of these He ordered the pen to write out. The Prophet (صلى الله عليه وسلم) said:

«قَدَّرَ اللهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

“Fifty thousand years before the creation of the earth and the heavens, Allah determined the fate of the creatures when His Throne was on the water.” (*Muslim*, 16/442 with *Nawawi*).

And it has been said in the *Hadith* reported by the author that:

«إِنَّ أَوَّلَ مَا خَلَقَ اللهُ الْقَلَمَ، قَالَ لَهُ: اكْتُبْ. قَالَ: وَمَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنْ إِلَى يَوْمِ الْقِيَامَةِ»

“The first thing Allah created was the pen. He asked it to write and the pen asked what should it write about. Allah asked him to write out whatever is determined to take place up to the Doomsday.” (*Abu Daud: Al-Qadar*).

There is difference of opinion among the scholars about the words ‘*Arsh*’ (Throne) and ‘*Qalam*’ (pen) regarding which of the two was created first. Allamah Ibn Al-Qaiyim has quoted two statements about it and has given preference to the belief that ‘*Arsh*’ was created earlier than *Qalam*. He says in *Qasidah Nooniyah*:

وَالثَّامِسُ مُحْتَظَمُونَ فِي الْقَلَمِ الَّذِي كُتِبَ الْقَضَاءُ بِهِ مِنَ الدِّيَانِ

مَلَّ كَانَ قَبْلَ الْعَرْشِ أَوْ مُوْبَعْدَهُ قَوْلَانِ عِنْدَ أَبِي الْعَلَا الْهَمْدَانِي
وَالْحَقُّ أَنَّ الْعَرْشَ قَبْلُ لَأَنَّهُ وَفَتْ الْكِتَابَةِ كَانَ ذَا أَرْكَانٍ
وَكِتَابَةُ الْقَلَمِ الشَّرِيفِ تَعَقَّبَتْ إِنْجَادَهُ مِنْ غَيْرِ فَضْلِ زَمَانٍ

People have differences about the point whether that which wrote the decisions on behalf of Allah was created before the Throne or after it. Abul-'Ala Hamdani has made two statements about it. The correct thing is that the Throne was created before the Pen, for at the time of writing, the Throne had pillars and the writing was proceeded immediately after the birth of the Pen in which there is no separation in time.

Thus the Pen wrote out everything that is destined to happen up to the Day of Judgement and whatever incidents and events will take place in the universe will be according to what it has written. Man cannot hide what he has done and was really unable to do whatever he failed to do. This is what has been mentioned in the *Hadith* of Ibn Abbas etc. (Narrated by Abu Daud etc...)

This destiny which is in accord to the eternal knowledge is sometimes stated in broad terms as recorded in the "Safe Tablet" and sometimes in detail on several occasions which is specific for individual cases as is given in the four words to write which is a command given to the angels at the time of blowing the spirit into the foetus. He writes about his livelihood, his death, his deeds and that whether he will be wretched or blessed. This is special destiny. About the existence, the fate mentioned above was denied by the old extremist *Qadariyah* such as Ma'bad Al-Juhni and Ghailan Ad-Dimishqi. They said that the command is given later. One who denies this stage of *Qadar* is a *Kafir* for he is denying a thing recognised in religion which is proved from the Qur'ân, the *Sunnah* and consensus of *Ulama*.

The author says, "As far as the second stage of predestination ..." This also includes two things: (1) To have faith that the Will of

Allah is general and that whatever He willed it happened and what he did not will it did not happen. And what He does not intend to happen in His domain does not happen. The deeds of the slave whether they are related to obedience or with sins, come into display only through His Will, nothing is beyond it, whether these deeds are related to those things which are dear to Allah or those with whom He is not pleased. (2) Faith in the matter that everything has come into being through the Power of Allah. They are the created beings of Allah and none except Him is their creator. In this there is no difference between the deeds of men and other things as Allah has said:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

“While Allah has created you and what you make!” (*Surah As-Saffat*, 37:96).

Faith in the issues related to *Shari'ah* is compulsory. Allah has bound His slaves and has commanded obedience to Him and the obedience to His Prophets. He has Himself forbidden them from committing sins. Between affirmation of the proof regarding the general Will of Allah about all the things and making the slaves bound to follow His dos and don'ts there is no contradiction, for this Will does not negate the freedom of the slave and his power to act. That is why Allah has combined His both the Wills in this Statement:

﴿لَيْسَ شَيْءٌ مِنْكُمْ أَنْ يَسْتَقِيمَ ۖ وَمَا تَشَاوُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

“To whomsoever among you who wills to walk straight, And you will not, unless (it be) that Allah wills, -the Lord of the 'Aalamin (mankind, jinns and all that exists)” (*Surah At-Takwir*, 81:28,29).

Moreover, between this Will and the limits of the *Shari'ah* which Allah likes and finds agreeable, there is no interdependence. Sometimes Allah wills a thing which He does not like and likes such a thing whose occurrence He does not will. For example His Will about the existence of Satan and his hoard and love of faith in

that if followed no one is misguided, and those who obey it are not doomed. This is the balanced position among them who play with the texts, misinterpret the Qur'ân and refute the authentic *Ahadith*, and do not pay heed to the *Ijmaa'* of the *Salaf*, (venerable and pious ancestors) and among them who stray like a misguided camel and accept every opinion and statement and make no distinction between the real and the forged, and the right and the wrong.

Ahlus Sunnah follow the basic principles of Shari'ah

ثُمَّ هُمْ مَعَ هَذِهِ الْأُصُولِ بِأُمُورٍ بِالْمَعْرُوفِ، وَيَنْهَوْنَ عَنِ الْمُنْكَرِ عَلَى مَا تَوْجِبُهُ الشَّرِيعَةُ. وَيَبْرُونَ إِقَامَةَ الْحَقِّ وَالْجِهَادَ وَالْجَمْعَ وَالْأَعْيَادَ مَعَ الْأَمْوَاءِ أَيْرَارًا كَانُوا أَوْ مُجَارًا، وَيُحَافِظُونَ عَلَى الْجَمَاعَاتِ. وَيَدِينُونَ بِالنَّصِيحَةِ لِلأُمَّةِ، وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَأَنْبِيَانِ الْمَرْصُوصِ، يَشْكُ بَعْضُهُ بَعْضًا، وَشَبَكَ بَيْنَ أَصَابِعِهِ، وَقَوْلِهِ ﷺ: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحِيهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ، نَدَّاهُ لَهُ سَائِرَ الْجَسَدِ بِأَلْحَمَى وَالسَّهْرِ» وَيَأْمُرُونَ بِالصَّبْرِ عِنْدَ الْبَلَاءِ وَالشُّكْرِ عِنْدَ الرِّخَاءِ

وَالرِّضَا بِمُرِّ الْقَضَاءِ. وَيَدْعُونَ إِلَى مَكَارِمِ الْأَخْلَاقِ وَمَحَاسِنِ الْأَعْمَالِ. وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ ﷺ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا». وَيَنْذِبُونَ إِلَى أَنْ تَصِلَ مِنْ قِطْعِكَ، وَتُعْطِيَ مَنْ حَرَمَكَ وَتَعْفُو عَنْ ظَلَمِكَ. وَيَأْمُرُونَ بِبِرِّ الْوَالِدَيْنِ، وَصِلَةِ الْأَرْحَامِ، وَحُسْنِ الْجَوَارِ، وَالْإِحْسَانِ إِلَى الْبَنَاتِ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ، وَالرَّفْقِ بِالْمَمْلُوكِ، وَيَنْهَوْنَ عَنِ الْفُجْرِ، وَالخِيَلَاءِ، وَالْبَغْيِ، وَالْإِسْتِطَالَةِ عَلَى الْخَلْقِ بِحَقٍّ أَوْ بِغَيْرِ حَقٍّ... وَيَأْمُرُونَ بِمَعَالِي الْأَخْلَاقِ، وَيَنْهَوْنَ عَنِ سَفْسَافِهَا. وَكُلُّ مَا يَقُولُونَهُ وَيَفْعَلُونَهُ مِنْ هَذَا وَغَيْرِهِ؛ فَإِنَّمَا هُمْ فِيهِ مُتَّبِعُونَ لِلْكِتَابِ وَالسُّنَّةِ، وَطَرِيقَتُهُمْ هِيَ دِينُ الْإِسْلَامِ الَّذِي بَعَثَ اللَّهُ بِهِ مُحَمَّدًا ﷺ. (لَكِنْ لَمَّا أَخْبَرَ النَّبِيُّ ﷺ أَنَّ أُمَّتَهُ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ، إِلَّا وَاحِدَةً، وَهِيَ الْجَمَاعَةُ. وَفِي حَدِيثٍ عَنْهُ

أَنَّهُ قَالَ: «هُمْ مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي»؛ صَارَ الْمُسْتَحْكُونَ بِالإِسْلَامِ الْمَخْضِ الْمَخَالِصِ عَنِ الشُّبُوبِ هُمْ أَهْلُ الشَّيْءِ وَالْجِنَاعَةِ. وَفِيهِمُ الصَّادِقُونَ، وَالشُّهَدَاءُ، وَالصَّالِحُونَ، وَمِنْهُمْ أَهْلُ الْهُدَى، وَمَصَابِيغُ الدُّجَى، أُولُو الْمَنَاقِبِ الْمَأْتُورَةِ، وَالْفَضَائِلِ الْمَذْكُورَةِ، وَفِيهِمُ الْأَبْدَالُ، وَفِيهِمُ [أَيُّمَةُ الدِّينِ]، الَّذِينَ أَجْمَعَ الْمُسْلِمُونَ عَلَى هِدَايَتِهِمْ [وَدِرَايَتِهِمْ]، وَهُمْ الطَّائِفَةُ الْمَنْصُورَةُ الَّذِينَ قَالَ فِيهِمُ النَّبِيُّ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورَةٌ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، وَلَا مَنْ خَذَلَهُمْ، حَتَّى تَقُومَ السَّاعَةُ».

نَسَأَلُ اللَّهَ أَنْ يَجْعَلَكَ مِنْهُمْ وَأَنْ لَا يُزَيِّغَ قُلُوبَنَا بَعْدَ إِذْ هَدَانَا، وَأَنْ يَهَبَ لَنَا مِنْ لَدُنْهُ رَحْمَةً إِنَّهُ هُوَ الْوَهَّابُ، وَاللَّهُ أَعْلَمُ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا).

The *Ahlus Sunnah* follow the commanding principles of the *Shari'ah* doing what is recognised and refusing to do what is prohibited. They adhere to these principles and believe in performing *Hajj* and *Jihad*, the *Jumu'a* and *Eid* with the leaders whether they (leaders) are good or bad; they preserve the congregations. They follow the principle of exhorting the *Ummah* and have faith in the statement of the Prophet (صلى الله عليه وسلم): "A *Mu'min* is like an edifice for another *Mu'min*, some parts of which hold fast the other parts." He joined his fingers with one another and explained the point. (*Al-Bukhari*, 3/374). The Prophet (صلى الله عليه وسلم) said, "The mutual love, mercy and affection among them could be likened to an organ; whenever one part of an organ is hurt the whole body becomes restless with fever." (*Al-Bukhari*, 8/24). *Ahlus Sunnah* advise fortitude at a time of calamity and hardship and exhort thankfulness during the time of ease and acceptance of the Decision of Allah, invite people to follow the best manner and noble character and morals, perform good deeds and

have faith in the meaning of the statement of the Prophet (صلى الله عليه وسلم): "The man of most perfect Faith among the *Mu'mineen* is that one who is best in character". (*At-Tirmidhi*, 4/325). They exhort to mend ties to him who cuts you off. To give to him who has forbidden you, and forgive him who has done wrong to you. They order for righteous treatment with parents, keeping ties of kinship, good treatment with neighbour, the orphans, the destitute, travellers, and compassion to the slaves. They prohibit pride and conceit, and just or unjust torture to the people. They teach high morals and check from low morals. In all these things which they profess and practise, they follow the Qur'an and the *Hadith*. Their creed is the religion of Islam which was sent to the world by Allah through Prophet Muhammad (صلى الله عليه وسلم). But the Prophet (صلى الله عليه وسلم) said, "My *Ummah* will get divided into 73 sects and each one will go to Hell except one and that one is the *Jama'ah*" (*Abu Daud: As-Sunnah* 12/341). Also in one *Hadith* he said, "They are those people who will follow this path which I and my *Sahaba* follow today". (*At-Tirmidhi*, 7/397). Therefore, they hold tightly to Islam, free from every adulteration, and these are the people of *Ahlu Sunnah wal Jama'ah*. This group includes the truthfulnesses, the martyrs and the virtuous persons; it includes the signposts of guidance, lamps in the darkness and owners of such superiorities and virtues which have been already mentioned. It includes the *Abdaal* and also those *Imam* on whose guidance, Muslims are unanimous. It is this successful group about which the Prophet (صلى الله عليه وسلم) has said: "One group from my *Ummah* will always remain dominant upon the truth; their opponents will never be able to harm its members or afflict them up to the establishment of the last Hour" (*Al-Bukhari*, 9/309).

We request Allah to include us also among such people and do not flinch our hearts after giving guidance; and bestow His Mercy upon us. He is certainly the Generous. And Allah is the Most-Knowing. The Mercy and Blessing of Allah may be on Muhammad and his family and on his *Sahaba* abundantly.

The author says "The *Ahlus Sunnah* ..." thus he has assembled all the noble conducts in this section which characterize the *Ahlus Sunnah wal Jama'ah*, such as 'Amr bil Ma'roof i.e., ordering that which is recognised as good by *Shari'ah* and intelligence and *Nahi 'anil Munkar* i.e., forbidding all those things which are both rationally and according to *Shari'ah* regarded as undesirable. This is what the *Shari'ah* enjoins upon us and this is what is understood by the statement of the Prophet (صلى الله عليه وسلم):

«مَنْ رَأَى مِنْكُمْ مُكْرَماً فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ، فَلْيَسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ، فَبِغَلْبَتِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

"Whoever sees an undesirable thing, he should change it by his hand; if he does not have the power to do that, he should change it by his tongue; if he does not have even that power, he should regard it as an evil in his heart—and this is the weakest form of the Faith" (*Muslim, Al-Iman* 2/380).

Same is the position of remaining things i.e. to be present in the *Jumu'a* congregation prayer and other meetings, of taking part in *Hajj* and *Jihad* along with the ruler whatever character he has, for the Prophet (صلى الله عليه وسلم) has said:

«صَلُّوا خَلْفَ كُلِّ بَرٍّ وَفَاجِرٍ»

"You can offer prayer behind anyone whether he is righteous or sinful" (*Da'eef, Ad-Dar-al Qutni* 2/57).

So also it is to exhort the Muslims, for the Prophet (صلى الله عليه وسلم) has said:

«الْذِّينُ النَّصِيحَةُ»

"Religion is exhortation and sincerity" (*Muslim, 2/396*).

Similar is the status of appreciation of the brotherhood in Faith which enjoins mutual love and cooperation as has been mentioned in the following *Ahadith* in which the Prophet (صلى الله عليه وسلم) has likened the Muslims with a wall built of molten lead and whose

bricks are intermeshed with each other; or has given them a simile with the body whose organs are joined with one another. So also it is to invite people to noble conduct. Thus the *Ahlu Sunnah* invite people to remain enduring in hardship, thankful for Allah's favours, and acceptance of what He wills.

The author says "This group includes the truthful ..." The Arabic word *Siddiq* is derived from *Sidq* and has a superlative form. This means one who testifies to Allah to an extreme degree. Abu Bakr is the first *Siddiq* (truthful one) of this *Ummah*. The word *Shuhadaa* is the plural of *Shaheed* i.e. one who was killed in the battlefield of *Jihad*. The word *Abdaal* is plural of *Badal* and means those men who are born one after another for the rejuvenation of the religion and for its defence as has been narrated in the *Hadith*:

«يَبْعَثُ اللَّهُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا أَمْرًا فِيهَا»

"Allah will create for this *Ummah* after every hundred years one such person who will rejuvenate the religion for the *Ummah*" (Abu Daud, *Al-Malahim*, 11/385 with 'Aunul Ma'bood)

And Allah is The Best Knower.

May Allah send Mercy and Peace on Muhammad, and on his family and *Sahaba*.

middle classes are those who restricted themselves to performance of the obligatory deeds and renounce the prohibited; and such as are unjust to themselves are those who made certain prohibitions permissible to themselves and avoided the performance of some obligatory things but retained real Faith along with them.

One more argument regarding increase or decrease of Faith is that the believers have the benefit of the sciences of Faith. Some enjoy great advantages on account of believing in the details of Faith and this increases their Faith, and their conviction becomes complete. Some are at a lower stage than this and some have Faith only in a general sense. One may not have gained anything in a detailed sense and yet despite this one is a believer. Moreover, in many matters of spiritual and physical acts and in abundance and paucity of obedience to Allah, the believers are at different levels from one another.

Men whose creed is that Faith is the name of a pure testification of heart, do not accept increase or decrease in Faith as is reported about Imam Abu Hanifah etc. But such a notion is false for reasons given above. The Prophet (صلى الله عليه وسلم) said:

«الْإِيمَانُ يَضَعُ وَسَيَعُونَ شُعْبَةً؛ أَغْلَامًا: قَوْلٌ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَذْنًا: إِطَاعَةُ الْأَمْرِ
عَنِ الطَّرِيقِ»

“Faith (Belief) consists of more than seventy subdivision or branches (i.e. parts) the highest among them is to confess *Lā ilāhā illa Allāh* and lowest is to remove a stumbling block from the path.” (Muslim)

Absolute Faith is composed of words, acts and belief. But all these three are not of the same grade. Creeds are the root of Faith: *Iman* is belief in Allah, His angels, His Books, His Messengers and the Last Day, and the recognised teachings of the religion such as the obligatoriness of *Salaat* (prayers), giving *Zakat*, prohibition against adultery and murder, etc. One who denies these will become outcast from Faith on account of this denial.

The *Ahlus Sunnah wal Jama'ah* do not deny the term *Iman* (Faith) as a whole to a corrupt person who remains associated with the *Ummah*, and who, while believing in what has been prohibited, commits some major sins. Nor do they say that such a person will always lie in Hell, as is maintained by the *Mu'tazilah* and the *Al-Khawarij*. According to the *Ahlus Sunnah*, he is rather a believer with damaged Faith. His Faith has been damaged to the extent he has committed the sin. Or such a believer is corrupt and is not given the name of being a faithful unconditionally; he is not considered one who is completely deprived of Faith.

What the author has mentioned about unconditional Faith along with committing sins has evident proofs from the Qur'an and the *Sunnah*. Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

"O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends" (*Surah Al-Mumtahinah*, 60:1).

Allah has addressed them as believers although sinning is present, that is, making friends with the disbelievers.

The substance of this discussion is that *Iman* and Islam are interdependent to each other, one will not be found without the other, rather whenever a reasonably correct Faith is found, Islam will also be found along with it. The opposite is also true in the same way. That is why when one is mentioned, the other is taken for granted, for when one has already been mentioned, the other is considered to be included in it. If both of them are mentioned conjointly together then Faith will be construed to mean testifying and belief; and Islam will mean the external submission such as affirmation by tongue and action by limbs. But this is so in relation to the implication of Faith. Unconditional Faith is unconditionally specified to Islam. Sometimes Islam is found without it also as the following statement of Allah contains:

﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِسُوا وَلَكِنْ قُلُوا أَسْلَمْنَا ﴾

“The bedouins say: ‘We believe.’ Say: ‘You believe not but you only say: We have surrendered (in Islam).’ ” (*Surah Al-Hujurat*, 49:14).

Allah has mentioned here about their having Islam but has negated their having Faith. *Hadith* Gabriel has mentioned three levels:

(1) Islam, (Submission); (2) *Iman* (Faith); (3) *Ihsan* (Righteousness and Sincerity).

This shows that each of these is related to what comes before it.

The views of *Ahlus Sunnah* towards the *Sahaba* (Companions of the Prophet صلى الله عليه وسلم)

وَمِنْ أَصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ سَلَامَةُ قُلُوبِهِمْ وَالسَّيِّمَةُ لِأَصْحَابِ رَسُولِ اللَّهِ ﷺ كَمَا وَصَفَهُمُ اللَّهُ بِهِ فِي قَوْلِهِ تَعَالَى: ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ﴾

وَطَاعَةُ الرَّسُولِ ﷺ فِي قَوْلِهِ: «لَا تَسُبُّوا أَصْحَابِي؛ فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ اتَّفَقَ بِمِثْلِ أَحَدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ» وَيَقْبَلُونَ مَا جَاءَ بِهِ الْكِتَابُ وَالسُّنَّةُ وَالْإِجْمَاعُ مِنْ فَضَائِلِهِمْ وَمَرَائِبِهِمْ. وَيُفَضِّلُونَ مَنْ اتَّفَقَ مِنْ قَبْلِ الْفَتْحِ (وَهُوَ صَلَاحُ الْحَدِيثِ) وَقَاتِلَ عَلَى مَنْ اتَّفَقَ مِنْ بَعْدِ وَقَاتِلَ. وَيَقْدُمُونَ الْمُهَاجِرِينَ عَلَى الْأَنْصَارِ. وَيُؤْمِنُونَ بِأَنَّ اللَّهَ قَالَ لِأَهْلِ بَدْرٍ - وَكَانُوا ثَلَاثِمِائَةٍ وَبِضْعَةِ عَشَرَ: «اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ» وَبِأَنَّهُ لَا يَدْخُلُ النَّارَ أَحَدٌ بَايَعَ نَحْتِ الشَّجَرَةِ؛ كَمَا أَخْبَرَ بِهِ النَّبِيُّ ﷺ، بَلْ لَقَدْ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ، وَكَانُوا أَكْثَرَ مِنْ أَلْفٍ وَأَرْبَعِمِائَةٍ وَيَسْهَدُونَ بِالْحَقِّ لِمَنْ شَهِدَ لَهُ رَسُولُ اللَّهِ ﷺ؛ كَالْعَشْرَةِ، وَثَابِتُ بْنُ قَيْسٍ بْنُ شِمَاسٍ وَغَيْرُهُمْ مِنَ الصَّحَابَةِ.

وَيَقْرَأُونَ بِمَا نَوَاتَرَ بِهِ النُّقْلُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - وَغَيْرِهِ مِنْ أَنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، ثُمَّ عُمَرُ، وَيُكَلِّمُونَ بِعُمَاسَانِ، وَيُرَبِّعُونَ بِعَلِيِّ رَضِيَ اللَّهُ عَنْهُمْ؛ كَمَا دَلَّتْ عَلَيْهِ الْأَثَارُ، وَكَمَا أَجْمَعَ

الصَّحَابَةُ عَلَى تَقْدِيمِ عُثْمَانَ فِي الْبَيْعَةِ. مَعَ أَنَّ بَعْضَ أَهْلِ الشُّنَّةِ كَانُوا قَدْ اخْتَلَفُوا فِي عُثْمَانَ وَعَلِيٍّ - رَضِيَ اللَّهُ عَنْهُمَا - بَعْدَ اتِّفَاقِهِمْ عَلَى تَقْدِيمِ أَبِي بَكْرٍ وَعُمَرَ - أَتَيْهُمَا أَفْضَلُ؟ فَقَدَّمَ قَوْمٌ عُثْمَانَ وَسَكَتُوا، وَبَعَاوَا بِعَلِيٍّ، وَقَدَّمَ قَوْمٌ عَلِيًّا، وَقَوْمٌ تَوَلَّوْا. لَكِنْ اسْتَفَرَّ أَمْرُ أَهْلِ الشُّنَّةِ عَلَى تَقْدِيمِ عُثْمَانَ، ثُمَّ عَلِيٍّ. وَإِنْ كَانَتْ هَذِهِ الْمَسْأَلَةُ (مَسْأَلَةُ عُثْمَانَ وَعَلِيٍّ) لَبَسَتْ مِنَ الْأَصُولِ الَّتِي يُضَلَّلُ الْمُخَالَفُ فِيهَا عِنْدَ جُمْهُورِ أَهْلِ الشُّنَّةِ. لَكِنْ الَّتِي يُضَلَّلُ فِيهَا، مَسْأَلَةُ الْخِلَافَةِ، وَذَلِكَ أَنَّهُمْ يُؤْمِنُونَ أَنَّ الْعَلِيقَةَ بَعْدَ رَسُولِ اللَّهِ ﷺ: أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ، ثُمَّ عَلِيٌّ، وَمَنْ طَعَنَ فِي خِلَافَةِ أَحَدٍ مِنْ هَؤُلَاءِ؛ فَهُوَ أَصْلٌ مِنْ حِمَارٍ أَهْلِهِ.

Among the principles of the *Ahlus Sunnah wal Jama'ah* lie the attitude of peace and purity of their heart and tongue towards the *Sahaba* (Companions) of the Prophet (صلى الله عليه وسلم) as Allah has stated their attributes in this verse: "And those who came after them say: 'Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful'" (*Surah Al-Hashr*, 59:10) they obey this statement of the Prophet (صلى الله عليه وسلم): "Do not abuse my Companions for it anyone of you spent gold equal to Uhud (mountain) (in Allah's cause) it would not be equal to a *Mudd* (2/3rd of a kilogram) or even half *Mudd* spent by one of them" (*Al-Bukhari*: V:5/22).

They accept all the superiorities and grades that have been described about them in the Qur'ân, the *Hadith* and by consensus. They give superiority to those who spent and fought for the sake of Allah before the victory, that is, truce of Hudaibiyah over those who spent and fought after that. They consider *Al-Muhajireen* (those who migrated from Makkah to Al-Madinah for Islam) to be superior to *Al-Ansar* (the helpers of Al-Madinah who supported *Al-Muhajireen*). They have

faith in what Allah has said about the 313 persons on the occasion of the battle of Badr that "they are free to do what they like, their sins are pardoned" (*Al-Bukhari*, 5/212). And none of those who gave their pledge to the Prophet (ﷺ) under the tree will get into fire as the Prophet (ﷺ) has stated: "Allah is doubtlessly pleased with them and they are pleased with Allah". And they were more than 1400 about whom the Prophet (ﷺ) bore witness that they will be admitted to Paradise. (*Muslim*, 16/290). The *Ahlus Sunnah* also bear witness the admission to Paradise for them such as the '*Asharah Mubashsharah*' (ten Companions of the Prophet ﷺ) who have been given glad tidings of Paradise in this world by the Prophet (ﷺ), and the *Sahaba* like Thabit bin Qais bin Shammās etc).

They affirm the frequent traditions which have come down about *Amirul Mu'minin* Ali bin Abi Talib (رضي الله عنه). In other words, they regard Abu Bakr (رضي الله عنه) as the best person after Muhammad (ﷺ), then comes Umar (رضي الله عنه). They give the third position to Uthman (رضي الله عنه), and the fourth to Ali (رضي الله عنه), as is proved by the traditions, and as the *Sahaba* had unanimously agreed at the time of offering *Bai'ah* (oath of loyalty) to Uthman (رضي الله عنه). Albeit, some *Ahlus Sunnah* have a difference regarding Uthman and Ali (رضي الله عنهما) as to who is superior between the two, but they also are unanimous about Abu Bakr and Umar (رضي الله عنهما). As to who among Uthman and Ali is superior, some have given priority to Uthman and have then kept quiet and have given the fourth place to Ali. Some have given priority to Ali and some have kept silent. But in the case of *Ahlus Sunnah* it is established that Uthman has priority over Ali, although according to the mass of the *Ahlus Sunnah* the problem regarding priority to Uthman over Ali is not such that opposition to it may be called misguidance. This will, of course, be considered misguidance on the question of caliphate. The *Ahlus Sunnah* believe that Abu Bakr is the caliph after the Prophet (ﷺ), then Umar, then Uthman, then Ali. Whoever objects against anyone of these regarding this order of caliphate, he will be regarded

more misguided than the domestic donkey.

The author says that one of those principles which distinguish *Ahlus Sunnah wal Jama'ah* from other sects is that they do not revile anyone from amongst the *Sahaba* of the Prophet (صلى الله عليه وسلم); they do not curse them and neither do they feel animus and malice towards them or talk contemptuously about them. Their heart and tongue are pure. They say only such things about them as have been said by Allah about them, that is:

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾

"Our Lord! Forgive us and our brethren who have preceded us in Faith" (*Surah Al-Hashr*, 59:10).

The supplications have been invoked by those who came after them and followed them sincerely. This proves their perfect love for the *Sahaba* of the Prophet (صلى الله عليه وسلم) and their honouring them. They deserve this love and respect due to their superiority and nobility in Islam and their special relationship with the Prophet (صلى الله عليه وسلم) and the good that they have done for the entire *Ummah*. These were the people who became instrumental in conveying the message that the Prophet (صلى الله عليه وسلم) came to deliver. Whatever knowledge and learning was made available to the latter people, was through them. *Ahlus Sunnah wal Jama'ah* while obeying the Prophet (صلى الله عليه وسلم) pay respect to these men for the Prophet (صلى الله عليه وسلم) has forbidden them from reviling them and having animus against them. The Prophet (صلى الله عليه وسلم) has pointed out that even a few deeds of a *Sahabi* are of greater importance than many deeds of any other Muslim. This is because of the perfect sincerity and true Faith of the *Sahaba*.

The author says, "They give superiority ..." This statement is supported by the verse of the Qu'rân:

﴿لَا يَسْتَوِي مَن كَانَ مِن قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّكَ أَعْظَمَ دَرَجَةً مِنَ الَّذِينَ اتَّقَوْا مِن بَعْدِ
وَقَاتِلُوا وَلَا وَعَدَ اللَّهُ الْمُسْلِمِينَ﴾

"Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best (reward)." (*Surah Al-Hadid*, 57:10).

The explanation of 'Victory' has been done in terms of the truce of Hudaibiyah. It is authentically proved that *Surah Al-Fath* was revealed after that. The name 'victory' was given to this truce because it brought far reaching consequences. The domination of Islam and its power, its publicity and the entry of the people in its fold; form part of its consequences.

The author says: "They consider *Al-Muhajireen* ..." "The *Muhajireen* have two qualities—help and migration. This is the reason why the Guided Caliphs and the '*Asharah Mubashsharah* were from amongst the *Muhajir*. *Surah Taubah* (Repentance) and *Surah Al-Hashr* (The Gathering) contain superiority of the *Muhajir* over the *Ansar*. This superiority is in a general sense; it does not mean that some from the *Ansar* are not superior to some from the *Muhajir*.

It is reported by Abu Bakr while delivering the address at As-Saqifa:

فَنَحْنُ الْمُهَاجِرُونَ، وَأَوَّلُ النَّاسِ إِسْلَامًا، أَشْلَمْنَا قَبْلَكُمْ، وَقُلْنَا فِي الْقُرْآنِ عَلَيْكُمْ،
فَنَحْنُ الْأَمْرَاءُ، وَأَنْتُمْ الْوُزَرَاءُ،

"We are the *Muhajirun*; we accepted Islam first of all; we embraced Islam before you did; and we have been given priority in the Qur'an also. So we will be the rulers and you the advisers." (*Al-Bukhari*, 5/16).

The author says, "They have faith in..." It is reported that when Umar (رضي الله عنه) wanted to kill Hatib bin Abi Balta'a (رضي الله عنه) (who had participated in the battle of Badr) on the ground that he had written a letter while spying for the Quraish regarding the journey of the Prophet (صلى الله عليه وسلم), the Prophet (صلى الله عليه وسلم) said to Umar:

وَمَا يَذُرِيكَ يَا عُمَرُ؟ لَعَلَّ اللَّهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ، فَقَالَ: افْعَلُوا مَا مِثْنُكُمْ فَقَدْ غَفَرْتُ لَكُمْ.

"Umar! What do you know, may be, Allah is aware of the men of Badr and said, 'Do whatever you like, I have forgiven you'".

The author says, "And none of those who gave their pledge..." This is because the Prophet (صلى الله عليه وسلم) had told it and Allah has stated:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ بَايَعُوكَ تَحْتَ الشَّجَرَةِ﴾

"Indeed, Allah was pleased with the believers when they gave their *Bai'a* (pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree," (Surah Al-Fath, 48:18).

Indeed Allah is pleased with those faithfuls when they were offering *Bai'a* to you under the tree: This pleasure will protect them from receiving affliction and implies their honour and reward.

The author says, "...such as the '*Askarah Mubashsharah*': Abu Bakr, Umar, Uthman, Ali, Talha, Zubair, Sa'd bin Abi Waqqas, Saeed bin Zaid, Abdur Rahman bin 'Auf, and Abu Ubaidah bin Jarrah." In addition to them there are others like Thabit bin Qais, Okashah bin Mihsan, and Abdullah bin Salam, etc., and others about whose being destined to receive Paradise is mentioned in the authentic narratives.

The author says, "They affirm the frequent traditions which have come down about *Amirul Mu'minin* All bin Abi Talib ..." It is narrated that Ali said this on the pulpit in Kufa and a large crowd had heard it. Ali had said:

مَا مَاتَ رَسُولُ اللَّهِ ﷺ حَتَّى عَلِمْنَا أَنَّ أَفْضَلَنَا بَعْدَهُ أَبُو بَكْرٍ، وَمَا مَاتَ أَبُو بَكْرٍ حَتَّى عَلِمْنَا أَنَّ أَفْضَلَنَا بَعْدَهُ عُمَرُ،

"After the death of Allah's Messenger صلى الله عليه وسلم we have come to know that Abu Bakr is superior-most amongst us all,

and after his death we feel that Umar is the most superior amongst us." ('*As-Sunnah*', of Ibn Abi 'Aasim 2/570).

The author says, "They give the third position to Uthman ..." The creed of the majority of the *Ahlus Sunnah* is that the order of superiority among the Guided Caliphs is in accordance with their turn in occupying the seat of caliphate and it is on this ground that the *Ahlus Sunnah* give superiority to Uthman over Ali. Their argument is that the *Sahaba* gave priority to Uthman over Ali in offering *Bai'a*. Some *Ahlus Sunnah* give superiority to Ali on the ground that the narratives transmitted about the qualities and virtues of Ali are too many. But some people keep quiet about it. However, the question of according superiority as the author has said, does not form part of those fundamental problems in which the opponents may be regarded as misguided. This is only a peripheral issue having enough scope for difference of opinion. Of course, it is obligatory with regard to the problem of caliphate to believe that the caliphate of Uthman was rightful, for it had been established in consultation with those six persons whom Umar (رضي الله عنه) had appointed to choose the caliph after him. So, whoever has the notion that the caliphate of Uthman (رضي الله عنه) was false and Ali was more entitled to caliphate, he will be considered a misguided innovator. He will be considered to be overwhelmed by Shia-ism and, as the author says, guilty of ascribing evil, to the *Muhajir* and the *Ansar*.

AhluS Sunnah love the members of the family of the Prophet (صلى الله عليه وسلم)

وَيُحِبُّونَ أَهْلَ بَيْتِ رَسُولِ اللَّهِ ﷺ، وَيَتَوَلَّوْنَهُمْ، وَيَحْفَظُونَ فِيهِمْ وَصِيَّةَ رَسُولِ اللَّهِ ﷺ: حَيْثُ قَالَ يَوْمَ عَدِيرِ خُمٍ: «أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي» وَقَالَ أَيْضًا لِلْمُبَاسِرِ عَمِّهِ - وَقَدْ اشْتَكَى إِلَيْهِ أَنْ يَنْقُصَ قُرَيْشِي يَحْفَظُوا بَنِي هَاشِمٍ - فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ؛ لَا يُؤْمِنُونَ حَتَّى يُحِبُّوكُمْ؛ اللَّهُ وَلِقَرَانِي» وَقَالَ: «إِنَّ اللَّهَ اصْطَفَى بَنِي إِسْمَاعِيلَ، وَاصْطَفَى مِنْ بَنِي إِسْمَاعِيلَ كِنَانَةَ، وَاصْطَفَى مِنْ كِنَانَةَ قُرَيْشًا، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ». وَيَتَوَلَّوْنَ أَزْوَاجَ النَّبِيِّ ﷺ أَهْمَاتِ الْمُؤْمِنِينَ، وَيُؤْمِنُونَ بِأَنَّهِنَّ أَزْوَاجُهُ فِي الْآخِرَةِ: خُصُوصًا خَدِيجَةَ - رَضِيَ اللَّهُ عَنْهَا - أَمْ أَكْثَرُ أَوْلَادِهِ، وَأَوَّلُ مَنْ آمَنَ بِهِ وَعَاصِدَةُ عَلَى أَمْرِهِ، وَكَانَ لَهَا مِنْهُ الْمَنْزِلَةُ الْعَالِيَةُ. وَالصُّدُبَةُ بِنْتُ الصُّدْبِيِّ - رَضِيَ اللَّهُ عَنْهَا - الَّتِي قَالَ فِيهَا النَّبِيُّ ﷺ: «أَفْضَلُ عَائِشَةَ عَلَى النِّسَاءِ كَفْضِلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

وَيَنْبَرِكُونَ مِنْ طَرِيقَةِ الرِّوَافِضِ الَّذِينَ يُمَضُّونَ الصَّحَابَةَ وَيَشُبُّونَهُمْ. وَمِنْ طَرِيقَةِ النَّوَاصِبِ الَّذِينَ يُؤْذُونَ أَهْلَ الْبَيْتِ بِقَوْلٍ أَوْ عَمَلٍ. وَيُنْسِكُونَ عَمَّا شَجَرَ بَيْنَ الصَّحَابَةِ، وَيَقُولُونَ: إِنَّ هَذِهِ الْأَنَارَ الْمَرْوِيَّةَ فِي مَسَاجِدِهِمْ مِنْهَا مَا هُوَ كَذِبٌ، وَمِنْهَا مَا قَدْ زِيدَ فِيهِ وَلَقِصَّ وَخُبِرَ عَنْ رَجُلِهِ، وَالصَّحِيحُ مِنْهُ هُمْ فِيهِ مَعْدُورُونَ: إِنَّمَا مُجْتَهِدُونَ مُصَيِّوْنَ، وَإِنَّمَا مُجْتَهِدُونَ مُخْطِئُونَ. وَهُمْ مَعَ ذَلِكَ لَا يَمْتَقِدُونَ أَنَّ كُلَّ وَاحِدٍ مِنَ الصَّحَابَةِ مَعْصُومٌ عَنْ كَبَائِرِ الْإِثْمِ وَصَفَاتِهِ.

بَلْ يَجُوزُ عَلَيْهِمُ الذُّنُوبُ فِي الْجُمْلَةِ. وَلَهُمْ مِنَ السَّوَابِقِ وَالْفَضَائِلِ مَا يُوجِبُ
مَغْفِرَةً مَا يَصْدُرُ مِنْهُمْ - إِنْ صَدَرَ - حَتَّى إِنَّهُمْ يُغْفَرُ لَهُمْ مِنَ السَّيِّئَاتِ مَا لَا يَغْفَرُ
لِمَنْ بَعْدَهُمْ؛ لِأَنَّ لَهُمْ مِنَ الْحَسَنَاتِ الَّتِي تَمْحُو السَّيِّئَاتِ مَا لَيْسَ لِمَنْ
بَعْدَهُمْ.

Ahlus Sunnah wal Jama'ah love the members of the household of the Prophet (صلى الله عليه وسلم), regard them as friends, and protect the will of the Prophet (صلى الله عليه وسلم) about them which he had stated on the day of *Ghadir-e-Khumm*: "I remind you of Allah about my *Ahle Bait* (household)." (*Muslim*, 15/188 with Nawawi). And said to his uncle 'Abbas when it was complained that some people of Quraish are oppressing Bani Hashim: "I swear by the One Who holds my soul in His Hand that these people cannot be believers unless they love you and my relatives". (*At-Tirmidhi*). He also said, "Allah chose the Bani Ismail, and from Bani Ismail He chose Bani Kananah, and from Bani Kananah He chose the Quraish, and from Quraish He chose Bani Hashim, and He chose me from Bani Hashim." (*Muslim* 15/41). *Ahlus Sunnah wal Jama'ah* regard the wives of the Prophet (صلى الله عليه وسلم) with reverence on the ground that they were like Mothers of the Believers They have a faith that these will be the wives of Prophet (صلى الله عليه وسلم) in the Hereafter also, particularly, Khadijah who is the mother of most of his children and was the first among the faithful ones. She cooperated with him in his work and she enjoyed a high status due to him. And Siddiqah bint Siddiq رضي الله عنهما about whom the Prophet (صلى الله عليه وسلم) said, "Alshah has a superiority over all other women in the same way as *Thareed* has superiority over all other foods." (*Al-Bukhari* 4/428).

Ahlus Sunnah express their dissociation from the way of *Ar-Rawafid*^[1] for they keep malice against the *Sahaba* and revile them,

[1] *Ar-Rawafid*: They are the extremist sect of *Shi'ite* (*Shi'a*) who gave up Zaid bin Ali bin Husain when he showed love to Abu Bakr and Umar (رضي الله عنهما). They disregarded him in Kufa in the same way as they have done with his grandfather i.e. Husain.

and also from the ways of the *An-Nawasib*^[1] who inflict pain on the *Ahle Bait* by word or act, and keep themselves uninvolved into the differences that arose among the *Sahaba*. *Ahlus Sunnah* believe that the narratives reported about the shortcomings of the *Sahaba* are either false or have been exaggerated or reduced, or perverted. The right stand in this connection is that they (*Sahaba*) are excused. Either they grasped the correct position by *Ijtihad* or they committed a mistake. Along with this the *Ahlus Sunnah* do not believe that every *Sahabi* is innocent of the minor or major sins, but rather it is possible in general, that they can commit sin. But they have some such superiorities and virtuous deeds to their credit which cause the pardon of the errors committed by them. Even those errors of theirs will be pardoned which will not be pardoned if committed by the people of the latter period. The reason is that they have to their credit such virtues to compensate for the errors which the people who came later do not have.

The *Ahle Bait* of the Prophet (ﷺ) are those on whom *Zakat* (obligatory charity) is prohibited. These are Aal-e-Jafar, Aal-e-Aqil and Aal-e-Abbas; all of these belong to Bani Hashim. These include Banul-Mutalib also, for the Prophet (ﷺ) has said:

«إِنَّهُمْ لَمْ يَفَارِقُونَا جَاهِلِيَّةً وَلَا إِسْلَامًا»

“They have left us neither during the Period of Ignorance nor in the Period of Islam.” (*Al-Nasai*, 7/131).

For this reason *Ahlus Sunnah wal Jama'ah* respect the *Ahle Bait* and pay due regard to their relationship with the Prophet (ﷺ), exactly as they love them for the trial they underwent in helping Islam, the religion of Allah, and were the precursors of the religion. The word *Ghadir-e-Khumm* has been used because *Khumm* was the name of a person who was a dyer by occupation. The word *Ghadir*

[1] *An-Nawasib*: They are the people who have enmity with *Ahle Bait*, (Family of the Prophet ﷺ) slander them and consider them disbelievers. They are the opponents of *Ar-Rawafid*.

has been related to him. This is a pond at Johfa which lies between Makkah and Al-Madinah. Another statement is that *Khum* is the name of a tree towards which *Ghadir* has been ascribed.

The Prophet (ﷺ) said to his uncle: "I swear by the One Who holds my life in His possession that these people cannot become believers unless they love me and, because of my kinship, love you for the sake of Allah." This means that no one's faith can acquire perfection until he loves for the sake of Allah, the *Ahle Bait* of the Prophet (ﷺ). The reason is that they are from amongst those friends of Allah and His obedient people whose love and friendship for Allah is obligatory. Also because they have a kinship relation with the Prophet (ﷺ).

The wives of the Prophet (ﷺ) are those with whom he contracted *Nikah*. The first among these is Khadijah bint Khuwailid whom he married in Makkah before being entrusted with Prophethood. The Prophet (ﷺ) was 25 years old at that time and she was older than him by 15 years. He did not marry any other woman during her lifetime. Except for Ibrahim, all his children were born to her. She was the first to have faith in him and provided him with strength in sustaining the burden of Prophethood. She died at the age of 65, three years before the *Hijrah* (migration). After her, he married Saudah bint Zam'ah and then performed the nuptial ceremony with 'Aishah (رضي الله عنها). At that time 'Aishah was six years old. She came to the Prophet's house after the *Hijrah* to Al-Madinah when she had become nine years old. One of his wives is Umm-e-Salma (رضي الله عنها) whom he married after the death of Abu Salma. Another is Zainab bint Jahsh whom he married after she had been divorced by Zaid bin Haritha. The fact is that this marriage took place under a special plan of Allah. Additionally, Juwairiyah bint Harith, Safiyah bint Huyai, Hafsa bint Umar, and Zainab bint Khuzaimah all are his wives, and Mothers of the Believers. These are his wives in the Hereafter also. Khadijah and 'Aishah (رضي الله عنهما) are unconditionally superior to them all.

Unlike the *Rawafid*, *Ahlus Sunnah* dissociate themselves from the extremist position in favour of Ali. The *Rawafid* keep an animus with the senior *Sahaba*, revile them and call them *Kafir*. The name *Rawafid* was given to them first of all by Zaid bin Ali. When the *Shi'a* asked him to dissociate himself from the obedience of the two Sheikh Abu Bakr and Umar, so that the *Shi'a* might offer *Bai'a* to him, he refused to do so. When they left his company, he said: "رفضتموني" You have left me." They began to be called *Rafida* from that day. They have a large number of sects – some are more extremist than others.

Ahlus Sunnah dissociate themselves from the way of the *An-Nawasib* also, who developed hostility against the *Ahle Bait* of the Prophet (صلى الله عليه وسلم) on account of certain known political factors. They do not exist at present any more.

Ahlus Sunnah do not go into verifications of the mutual differences that took place among the *Sahaba*, particularly after the assassination of Uthman, among Ali, Talha and Zubair and also the latter events that took place between Ali, Mu'awiyah and Amr bin al-Aas, etc. *Ahlus Sunnah* believe that whatever narratives have been narrated about their shortcomings are often false or have been perverted. Of course, regarding those that are true, they consider them excused and say that they occupy in it the position of a *Mujtahid*. Despite this they do not believe that the *Sahaba* are innocent of the minor and the major sins, but their superiorities and feats and the company they kept with the Prophet (صلى الله عليه وسلم) and the *Jihad* they carried out along with him (صلى الله عليه وسلم), justify their pardon.

Sahaba are the best ones of this Ummah

وَقَدْ ثَبَتَ بِقَوْلِ رَسُولِ اللَّهِ ﷺ أَنَّهُمْ خَيْرُ الْقُرُونِ، وَأَنَّ الْمُدَّ مِنْ أَحَدِهِمْ إِذَا نَصَدَّقَ بِهِ كَانَ أَفْضَلَ مِنْ جَبَلٍ أَحَدٍ ذَهَبًا مِثْلَهُمْ. ثُمَّ إِذَا كَانَ قَدْ صَدَرَ مِنْ أَحَدِهِمْ ذَنْبٌ؛ فَيَكُونُ قَدْ تَابَ مِنْهُ، أَوْ أَمَى بِحَسَنَاتٍ تَمْحُوهُ، أَوْ عُفِرَ لَهُ؛ بِفَضْلِ سَابِقَتِهِ، أَوْ بِشَفَاعَةِ مُحَمَّدٍ ﷺ الَّذِي هُمْ أَحَقُّ النَّاسِ بِشَفَاعَتِهِ، أَوْ ابْتِلَى بِكَأَلٍ فِي الدُّنْيَا كَفَّرَ بِهِ عَنْهُ. فَإِذَا كَانَ هَذَا فِي الذُّنُوبِ الْمُحَقَّقَةِ؛ فَكَيْفَ الْأُمُورُ الَّتِي كَانُوا فِيهَا مُجْتَهِدِينَ: إِنْ أَصَابُوا؛ فَلَهُمْ أَجْرَانِ، وَإِنْ اخْطَؤُوا؛ فَلَهُمْ أَجْرٌ وَاحِدٌ وَالْخَطَأُ مَغْفُورٌ. ثُمَّ إِنَّ الْقَدَرَ الَّذِي يُكْرَمُ مِنْ فَعَلٍ بَعْضِهِمْ قَلِيلٌ مَزْرُوعٌ مَغْفُورٌ فِي جَنْبِ فَضَائِلِ الْقَوْمِ وَمَحَاسِنِهِمْ؛ مِنَ الْإِيمَانِ بِاللَّهِ، وَرَسُولِهِ، وَالْجِهَادِ فِي سَبِيلِهِ، وَالْهَجْرَةِ، وَالنُّصْرَةِ، وَالْعِلْمِ النَّافِعِ، وَالْعَمَلِ الصَّالِحِ. وَمَنْ نَظَرَ فِي سِيرَةِ الْقَوْمِ يَعْلَمُ وَبَصِيرَةً، وَمَا مَنَّ اللَّهُ عَلَيْهِمْ بِهِ مِنَ الْفَضَائِلِ؛ عَلِمَ يَقِينًا أَنَّهُمْ خَيْرُ الْخَلْقِ بَعْدَ الْأَنْبِيَاءِ؛ لَا كَانَ وَلَا يَكُونُ مِثْلُهُمْ. وَأَنَّهُمْ الصَّفْوَةُ مِنْ قُرُونٍ هَذِهِ الْأُمَّةِ الَّتِي هِيَ خَيْرُ الْأُمَمِ وَأَكْرَمُهَا عَلَى اللَّهِ.

It is evident from the statement of the Prophet (صلى الله عليه وسلم) that the *Sahaba* were the best men of their times and even one *Mudd* (a measure of about 600 grams) of their charity is superior to the charity of gold equal to the size of Uhud mountain. Moreover, if anyone of them committed a mistake, he either repented for it or performed such virtues deeds which would negate them or they are pardoned because of the rewards of their virtues and with the intercession of the Prophet (صلى الله عليه وسلم), for they are the most deserving of his intercession. Or they were put to some worldly suffering so that it serves as a penance. This is about those errors that are proved. As for

as the issues in which they performed *Ijtihad*, the position regarding them is that if they arrived at a correct conclusion, they would get two rewards and if they made a mistake, they would get one reward. And the mistake will be pardoned. Some of their acts which are considered undesirable are very few in number and inconsequential. They will be pardoned on account of their superiorities and nobilities, faith in Allah and His Prophet (ﷺ), performing *Jihad* for the sake of Allah and doing *Hijrah* and providing help, acquiring gainful knowledge and doing good deeds, etc. Whoever will read their biographies with understanding and insight, and will come to know the rewards bestowed by Allah upon them, he will certainly realise that these are the best among humans after the Prophets. Neither there has been anyone like them nor will there be. Among all the periods of this *Ummah* which is the best among all the other *Ummah*, and most honourable with Allah these are the pious men of Allah.

The evidence given by the Prophet (ﷺ) about the *Sahaba* is that they are the best people of their times. Even a charity of one *Mudd* (600 grams) by them or even its half is superior to the charity of the latter people in gold equal to the size of Uhud mountain. Therefore, their errors will be pardoned on account of their sinless virtues.

The author aims at highlighting the point that no *Sahabi* of the Prophet (ﷺ) has died while engaged in committing such a sin which justifies the Wrath of Allah. If someone practically committed a sin then this is certainly related to a few facts mentioned by the author. That is, he has either repented before dying, or has performed such virtues which has outdone the sins, or he will be pardoned due to have been among the foremost in embracing Islam such as the *Sahaba* who participated in the battle of Badr or those who offered *Bai'at-ash-Shajarah*, (pledge under the tree) or they will be pardoned through the intercession of the Prophet (ﷺ), for they are most deserving of the intercession of the Prophet (ﷺ). Or, they were made to go through sufferings of life, property and progeny which worked

as a forgiveness for the sin. When this is the position with regard to the proved errors to believe in which is enjoined upon us, then the issues of *Ijtihad* in which the errors are forgiven, argue in favour of their purity of the first level. Thus, an estimate of their errors compared with their virtues and superiorities is like comparing a drop to an ocean. The same Allah who chose His Prophet (ﷺ), He also chose the companions of his. For this reason they are the best men among the humans after the Prophets and the pious men of this *Ummah* which is the best of all other *Ummah*.

Whoever reads the author's statement carefully about the grace of the *Sahaba*, will feel highly astonished at the charge levelled against him by ignorant and prejudiced people that the author attacks at the reputation of the *Sahaba* and ignores their greatness and tears their consensus in pieces, and similar other fabrications.

Ahlus Sunnah* believe in *Karamat* of *Auliya

وَمِنْ أَصُولِ أَهْلِ الشُّنَّةِ التَّصَدِّيقُ بِكَرَامَاتِ الْأَوْلِيَاءِ، وَمَا يُجْرِي اللَّهُ عَلَى أَيْدِيهِمْ مِنْ خَوَارِقِ الْعَادَاتِ، فِي أَنْوَاعِ الْعُلُومِ وَالْمُكَاشَفَاتِ وَأَنْوَاعِ الْقُدْرَةِ وَالتَّائِيَرَاتِ، وَالْمَأْنُورِ عَنْ سَالِفِ الْأَمَمِ فِي سُورَةِ الْكَهْفِ وَقَبْرِهَا، وَعَنْ صَدْرِ هَذِهِ الْأُمَّةِ مِنَ الصَّحَابَةِ وَالتَّائِبِينَ وَسَائِرِ فِرَقِ الْأُمَّةِ، وَهِيَ مُوجُودَةٌ لِبُيُوتِهَا إِلَى يَوْمِ الْقِيَامَةِ.

The testimony of the *Karamat* (charismata) occurred by the *Auliya* (those righteous people who are close to Allah) also forms part of the principles of *Ahlus Sunnah*, as also the testimony of all those extraordinary occurrences and habits which Allah manifests through them in terms of various knowledges, spiritual experiences, powers, influences and those that are mentioned in the Qur'anic *Surah Al-Kahf* etc., regarding former communities and about the initial period of the *Sahaba* and the *Taabe'een* of this *Ummah*, and also those that exist in all groups of this *Ummah* till today and will continue to remain till the Day of Judgement.

From the frequent references in the texts of the Qur'an and the *Hadith* and from the ancient and modern events, the happenings of the charismata through the followers of the guidance of Allah's Messengers is proved. *Karamat* is an unusual event which Allah manifests through some of his *Auliya* for supporting a mundane or spiritual matter. The difference made between *Karamat* and miracle implies that miracle is the claim of Prophethood but *Karamat* does not imply this. There are a number of points of wisdom and aims in the manifestation of *Karamat*. The important ones among these are:

1. They are like miracles which prove the perfection of the Power of Allah and of the dominance of His Will. And whatever Allah wills

He is the Greatest Performer of it. Allah has in addition to these methods and known causes, other methods also which are beyond the access of the human knowledge; nor can the human sense organs perceive them. The story of the *Ashabul-Kahf* (People of the Cave) is one of such events including that sleep that Allah imposed upon them for a long time along with protecting their bodies from being disintegrated. Another of these is provision being given to Mary, daughter of Imran, in the arches on which Zacharia had felt astonished, and said:

﴿أَنْ لَّهُمْ مَقَاتٌ﴾

"Where do you get it from?"

Likewise, the fact of Mary becoming pregnant and the birth of Jesus without a father and talking by Jesus while still in the cradle, etc.

2. The *Karamat* of the *Auliya'* are in fact the miracles of the Prophets, for the *Auliya'* receive these *Karamat* by following the guidance of their Prophets and acting accordingly.

3. The *Karamat* of the *Auliya'* is that glad tiding which Allah has given them in the world itself. *Bushra* (tiding) means every such thing which proves their being *Wali* (protector, supporter, friend etc.) and having a good end in the Hereafter.

Karamat are still in existence in this *Ummah* and will be found till the Doomsday and observation is the best argument to prove them.

The philosophers have denied the *Karamat* of the *Auliya'* even as they have denied the miracles of the Prophets. The *Mu'tazilah* and some *Asha'irah* have also denied the occurrence of the *Karamat* claiming that these are like miracles. But this is a false claim as we have mentioned that it does not imply a claim of Prophethood.

But one must remain vigilant from the *Dajjal* (false liars) of these innovators and the deeds of the misguided people and satanic show of extraordinary occurrences who call themselves *Sufi* - such as

entering into fire, striking one's body with weapons, catching hold of snakes, and foretelling about the Unseen, etc. In fact these are not charismata. Charismata is performed by the '*Auliya Allah*' (friends, supporters, protectors and helpers of Allah) and these people are not *Auliya* but satans.

Ahlus Sunnah follow the Sunnah of the Prophet (صلى الله عليه وسلم)

ثُمَّ مِنْ طَرِيقَةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ اتَّبَعَ أَنَارَ رَسُولِ اللَّهِ ﷺ بَاطِنًا وَظَاهِرًا،
وَاتَّبَعَ سَبِيلَ السَّابِقِينَ الْأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَاتَّبَعَ وَصِيَّةَ
رَسُولِ اللَّهِ ﷺ حَيْثُ قَالَ: «عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْدِيِّينَ
مِنْ بَعْدِي، تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِنَّا كُمْ وَمُخَدَّنَاتِ الْأُمُورِ؛
فَإِنَّ كُلَّ مُخَدَّبٍ بِذَعَةٍ، وَكُلُّ بِذَعَةٍ ضَلَالَةٌ» وَيَقْلَمُونَ أَنَّ أَصْدَقَ الْكَلَامِ
كَلَامُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ. وَيُزِيلُونَ كَلَامَ اللَّهِ عَلَى غَيْرِهِ مِنْ
كَلَامِ أَصْنَافِ النَّاسِ، وَيَقْدَمُونَ هَدْيَ مُحَمَّدٍ ﷺ عَلَى هَدْيِ كُلِّ أَحَدٍ. وَلِهَذَا
سَمُّوا أَهْلَ الْكِتَابِ وَالسُّنَّةِ، وَسَمُّوا أَهْلَ الْجَمَاعَةِ؛ لِأَنَّ الْجَمَاعَةَ هِيَ
[الْإِجْمَاعُ]، وَضِدُّهَا الْفُرْقَةُ، وَإِنْ كَانَ لَفْظُ الْجَمَاعَةِ وَقَدْ صَارَ اسْمًا لِنَفْسِ
الْقَوْمِ الْمُجْتَمِعِينَ. وَالْإِجْمَاعُ هُوَ الْأَصْلُ الثَّلَاثُ الَّذِي يُعْتَمَدُ عَلَيْهِ فِي الْعِلْمِ
وَالدِّينِ. وَهُمْ يَزْنُونَ بِهَذِهِ الْأَصُولِ الثَّلَاثَةِ جَمِيعَ مَا عَلَيْهِ النَّاسُ مِنْ أَقْوَالٍ
وَأَعْمَالٍ بَاطِلَةٍ أَوْ ظَاهِرَةٍ مِمَّا لَهُ تَعَلُّقٌ بِالدِّينِ. وَالْإِجْمَاعُ الَّذِي يَنْضَبُطُ هُوَ مَا
كَانَ عَلَيْهِ السَّلَفُ الصَّالِحُ، إِذْ بَعْدَهُمْ كَثُرَ الْإِخْتِلَافُ، وَانْتَشَرَ فِي الْأُمَّةِ.

This also forms part of ways of *Ahlus Sunnah wal Jama'ah* that they follow the reminiscences of the Prophet (صلى الله عليه وسلم) in both manifest and inward sense, and adopt the path of those, who became the first believers of the *Muhajireen* and the *Ansar*, and obey the will of the Prophet (صلى الله عليه وسلم) in which he said, "It is obligatory on you that after I am no more, you adopt my *Sunnah* and the ways of the *Sahaba* (Rightly Guided Caliphs) who have received guidance

from me. Catch hold of it; and hold it firmly with your clenched teeth, and guard yourselves from the acts of innovation, for every innovation is misguidance." (*At-Tirmidhi - Al-'Ilm* 7/438 with *Tuhfa*). *Ahlus Sunnah* know that the most truthful statement is the Statement of Allah, and the best way of life is that of Muhammad (صلى الله عليه وسلم). They give preference to the Statement of Allah over all kinds of statements of others than Him. They give primacy to the guidance of Muhammad (صلى الله عليه وسلم) over the guidance of everyone else. That is the reason why they are called *Ahlul Kitab was-Sunnah*. They are also called *Ahlul Jama'ah*. This is because *Jama'ah* is the other term for *Ijmaa'* which is the opposite of schism, although the word *Jama'ah* was coined for denoting all those who assemble; and *Ijmaa'* is the third base of *Shari'ah*. On it, reliance is placed about knowledge and religion. *Ahlus Sunnah* evaluate with these three principles all the external and internal words and deeds which people follow about religion. The right *Ijmaa'* is that which was the stance of the venerable ancestors. For after them, differences multiplied and the Islamic community got disintegrated.

The author says "This also forms part of ways of *Ahlus ...*" This is a description of the source of inference of the fundamental and peripheral principles of the *Ahlus Sunnah*. This source is based on three principles: (1) The Book of Allah which is the best and the truest book. *Ahlus Sunnah* do not give priority to anyone else's statement over the Statement of Allah. (2) They do not give primacy to anyone else's *Sunnah* over the *Sunnah* of the Prophet (صلى الله عليه وسلم) and whatever is reported by him. (3) The *Ijmaa'* occurring in the first period which was the best phase of this *Ummah* before disintegration, schism and misguidance set in it. The words and deeds of the people which the *Ahlus Sunnah* got after that initial period, are evaluated by them in terms of these three principles—the Book, the *Sunnah*, and the *Ijmaa'*. If those statements are in tune with these principles then they accept them; if they are contrary to them, they reject regardless of whoever be the person who has stated them. This is the just and the straight path

that if followed no one is misguided, and those who obey it are not doomed. This is the balanced position among them who play with the texts, misinterpret the Qur'ân and refute the authentic *Ahadith*, and do not pay heed to the *Ijmaa'* of the *Salaf*, (venerable and pious ancestors) and among them who stray like a misguided camel and accept every opinion and statement and make no distinction between the real and the forged, and the right and the wrong.

Ahlus Sunnah follow the basic principles of Shari'ah

ثُمَّ هُمْ مَعَ هَذِهِ الْأُصُولِ بِأُمُورٍ بِالْمَعْرُوفِ، وَيَنْهَوْنَ عَنِ الْمُنْكَرِ عَلَى مَا تَوْجِبُهُ الشَّرِيعَةُ. وَيَبْرُونَ إِقَامَةَ الْحَقِّ وَالْجِهَادَ وَالْجَمْعَ وَالْأَعْيَادَ مَعَ الْأَمْوَاءِ أَيْرَارًا كَانُوا أَوْ مُجَارًا، وَيُحَافِظُونَ عَلَى الْجَمَاعَاتِ. وَيَدِينُونَ بِالنَّصِيحَةِ لِلأُمَّةِ، وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَأَنْبِيَانِ الْمَرْصُوصِ، يَشْكُ بَعْضُهُ بَعْضًا، وَشَبَكَ بَيْنَ أَصَابِعِهِ، وَقَوْلِهِ ﷺ: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحِيهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ، نَدَّاهُ لَهُ سَائِرَ الْجَسَدِ بِالنُّحْمَى وَالسَّهْرِ» وَيَأْمُرُونَ بِالصَّبْرِ عِنْدَ الْبَلَاءِ وَالشُّكْرِ عِنْدَ الرِّخَاءِ

وَالرِّضَا بِمُرِّ الْقَضَاءِ. وَيَدْعُونَ إِلَى مَكَارِمِ الْأَخْلَاقِ وَمَحَاسِنِ الْأَعْمَالِ. وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ ﷺ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا». وَيَنْذِبُونَ إِلَى أَنْ تَصِلَ مِنْ قِطْعِكَ، وَتُعْطِيَ مَنْ حَرَمَكَ وَتَعْفُو عَمَّنْ ظَلَمَكَ. وَيَأْمُرُونَ بِبِرِّ الْوَالِدَيْنِ، وَصِلَةِ الْأَرْحَامِ، وَحُسْنِ الْجَوَارِ، وَالْإِحْسَانِ إِلَى الْبَنَاتِ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ، وَالرَّفْقِ بِالْمَمْلُوكِ، وَيَنْهَوْنَ عَنِ الْفُجْرِ، وَالخِيَلَاءِ، وَالْبَغْيِ، وَالْإِسْتِطَالَةِ عَلَى الْخَلْقِ بِحَقٍّ أَوْ بِغَيْرِ حَقٍّ... وَيَأْمُرُونَ بِمَعَالِي الْأَخْلَاقِ، وَيَنْهَوْنَ عَنِ سَفْسَافِهَا. وَكُلُّ مَا يَقُولُونَهُ وَيَفْعَلُونَهُ مِنْ هَذَا وَغَيْرِهِ؛ فَإِنَّمَا هُمْ فِيهِ مُتَّبِعُونَ لِلْكِتَابِ وَالسُّنَّةِ، وَطَرِيقَتُهُمْ هِيَ دِينُ الْإِسْلَامِ الَّذِي بَعَثَ اللَّهُ بِهِ مُحَمَّدًا ﷺ. (لَكِنْ لَمَّا أَخْبَرَ النَّبِيُّ ﷺ أَنَّ أُمَّتَهُ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ، إِلَّا وَاحِدَةً، وَهِيَ الْجَمَاعَةُ. وَفِي حَدِيثٍ عَنْهُ

أَنَّهُ قَالَ: «هُمْ مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي»؛ صَارَ الْمُسْتَكْبَحُونَ بِالإِسْلَامِ الْمَخْضِ الْمَخَالِصِ عَنِ الشُّبُوبِ هُمْ أَهْلُ الشُّعْبَةِ وَالْجِنَاعَةِ. وَفِيهِمُ الصَّادِقُونَ، وَالشُّهَدَاءُ، وَالصَّالِحُونَ، وَمِنْهُمْ أَهْلُ الْهُدَى، وَمَصَابِيغُ الدُّجَى، أُولُو الْمَنَاقِبِ الْمَأْتُورَةِ، وَالْفَضَائِلِ الْمَذْكُورَةِ، وَفِيهِمُ الْأَبْدَالُ، وَفِيهِمُ [أَيُّمَةُ الدِّينِ]، الَّذِينَ أَجْمَعَ الْمُسْلِمُونَ عَلَى هِدَايَتِهِمْ [وَدِرَايَتِهِمْ]، وَهُمْ الطَّائِفَةُ الْمَنْصُورَةُ الَّذِينَ قَالَ فِيهِمُ النَّبِيُّ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورَةٌ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، وَلَا مَنْ خَذَلَهُمْ، حَتَّى تَقُومَ السَّاعَةُ».

نَسَأَلُ اللَّهَ أَنْ يَجْمَعَنَا مِنْهُمْ وَأَنْ لَا يُزَيِّغَ قُلُوبَنَا بَعْدَ إِذْ هَدَانَا، وَأَنْ يَهَبَ لَنَا مِنْ لَدُنْهُ رَحْمَةً إِنَّهُ هُوَ الْوَهَّابُ، وَاللَّهُ أَعْلَمُ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا).

The *Ahlus Sunnah* follow the commanding principles of the *Shari'ah* doing what is recognised and refusing to do what is prohibited. They adhere to these principles and believe in performing *Hajj* and *Jihad*, the *Jumu'a* and *Eid* with the leaders whether they (leaders) are good or bad; they preserve the congregations. They follow the principle of exhorting the *Ummah* and have faith in the statement of the Prophet (صلى الله عليه وسلم): "A *Mu'min* is like an edifice for another *Mu'min*, some parts of which hold fast the other parts." He joined his fingers with one another and explained the point. (*Al-Bukhari*, 3/374). The Prophet (صلى الله عليه وسلم) said, "The mutual love, mercy and affection among them could be likened to an organ; whenever one part of an organ is hurt the whole body becomes restless with fever." (*Al-Bukhari*, 8/24). *Ahlus Sunnah* advise fortitude at a time of calamity and hardship and exhort thankfulness during the time of ease and acceptance of the Decision of Allah, invite people to follow the best manner and noble character and morals, perform good deeds and

have faith in the meaning of the statement of the Prophet (صلى الله عليه وسلم): "The man of most perfect Faith among the *Mu'mineen* is that one who is best in character". (*At-Tirmidhi*, 4/325). They exhort to mend ties to him who cuts you off. To give to him who has forbidden you, and forgive him who has done wrong to you. They order for righteous treatment with parents, keeping ties of kinship, good treatment with neighbour, the orphans, the destitute, travellers, and compassion to the slaves. They prohibit pride and conceit, and just or unjust torture to the people. They teach high morals and check from low morals. In all these things which they profess and practise, they follow the Qur'an and the *Hadith*. Their creed is the religion of Islam which was sent to the world by Allah through Prophet Muhammad (صلى الله عليه وسلم). But the Prophet (صلى الله عليه وسلم) said, "My *Ummah* will get divided into 73 sects and each one will go to Hell except one and that one is the *Jama'ah*" (*Abu Daud: As-Sunnah* 12/341). Also in one *Hadith* he said, "They are those people who will follow this path which I and my *Sahaba* follow today". (*At-Tirmidhi*, 7/397). Therefore, they hold tightly to Islam, free from every adulteration, and these are the people of *Ahlu Sunnah wal Jama'ah*. This group includes the truthfulnesses, the martyrs and the virtuous persons; it includes the signposts of guidance, lamps in the darkness and owners of such superiorities and virtues which have been already mentioned. It includes the *Abdaal* and also those *Imam* on whose guidance, Muslims are unanimous. It is this successful group about which the Prophet (صلى الله عليه وسلم) has said: "One group from my *Ummah* will always remain dominant upon the truth; their opponents will never be able to harm its members or afflict them up to the establishment of the last Hour" (*Al-Bukhari*, 9/309).

We request Allah to include us also among such people and do not flinch our hearts after giving guidance; and bestow His Mercy upon us. He is certainly the Generous. And Allah is the Most-Knowing. The Mercy and Blessing of Allah may be on Muhammad and his family and on his *Sahaba* abundantly.

The author says "The *Ahlus Sunnah* ..." thus he has assembled all the noble conducts in this section which characterize the *Ahlus Sunnah wal Jama'ah*, such as 'Amr bil Ma'roof i.e., ordering that which is recognised as good by *Shari'ah* and intelligence and *Nahi 'anil Munkar* i.e., forbidding all those things which are both rationally and according to *Shari'ah* regarded as undesirable. This is what the *Shari'ah* enjoins upon us and this is what is understood by the statement of the Prophet (صلى الله عليه وسلم):

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ، فَلْيَسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ، فَبِغَلِيهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

"Whoever sees an undesirable thing, he should change it by his hand; if he does not have the power to do that, he should change it by his tongue; if he does not have even that power, he should regard it as an evil in his heart—and this is the weakest form of the Faith" (*Muslim, Al-Iman* 2/380).

Same is the position of remaining things i.e. to be present in the *Jumu'a* congregation prayer and other meetings, of taking part in *Hajj* and *Jihad* along with the ruler whatever character he has, for the Prophet (صلى الله عليه وسلم) has said:

«صَلُّوا خَلْفَ كُلِّ بَرٍّ وَفَاجِرٍ»

"You can offer prayer behind anyone whether he is righteous or sinful" (*Da'eef, Ad-Dar-al Qutni* 2/57).

So also it is to exhort the Muslims, for the Prophet (صلى الله عليه وسلم) has said:

«الْذِّينُ النَّصِيحَةُ»

"Religion is exhortation and sincerity" (*Muslim, 2/396*).

Similar is the status of appreciation of the brotherhood in Faith which enjoins mutual love and cooperation as has been mentioned in the following *Ahadith* in which the Prophet (صلى الله عليه وسلم) has likened the Muslims with a wall built of molten lead and whose

bricks are intermeshed with each other; or has given them a simile with the body whose organs are joined with one another. So also it is to invite people to noble conduct. Thus the *Ahlus Sunnah* invite people to remain enduring in hardship, thankful for Allah's favours, and acceptance of what He wills.

The author says "This group includes the truthful ..." The Arabic word *Siddiq* is derived from *Sidq* and has a superlative form. This means one who testifies to Allah to an extreme degree. Abu Bakr is the first *Siddiq* (truthful one) of this *Ummah*. The word *Shuhadaa* is the plural of *Shaheed* i.e. one who was killed in the battlefield of *Jihad*. The word *Abdaal* is plural of *Badal* and means those men who are born one after another for the rejuvenation of the religion and for its defence as has been narrated in the *Hadith*:

«يَبْعَثُ اللَّهُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا أَمْرَ دِينِهَا»

"Allah will create for this *Ummah* after every hundred years one such person who will rejuvenate the religion for the *Ummah*" (Abu Daud, *Al-Malahim*, 11/385 with 'Aunul Ma'bood)

And Allah is The Best Knower.

May Allah send Mercy and Peace on Muhammad, and on his family and *Sahaba*.

Names of the sects mentioned in this book

<i>Al-Ashaa'irah</i> (Ash'arite)	P: 33,113
<i>Al-Jabariyah</i>	P: 145,189
<i>Al-Qadariyah</i>	P: 58,145,182
<i>Al-Jahmiyah</i>	P: 144
<i>Al-Mushabbiha</i>	P: 34,145
<i>Al-Murji'ah</i>	P: 145
<i>Al-Harooriyah</i>	P: 145
<i>Al-Hulooliyah</i>	P: 157
<i>Ar-Rawafid (Ar-Rafida)</i>	P:146
<i>Al-Wa'eediyyah</i>	P:145, 151
<i>Al-Kullabtyah</i>	P: 113,161
<i>Al-Karramiyah</i>	P: 114
<i>Al-Nawasib</i>	P:205
<i>Al-Mufawwidah</i>	P: 145
<i>Al-Mu'tazila</i>	P: 54
<i>Zindiq</i>	P: 121
<i>Al-Mujuss</i>	P: 150
<i>Al-Khawarij</i>	P: 146